

fore to be relieved; not onely an *interpreter* of the chiefest ranke, and therefore highly to be rewarded: but (which is the last particular of his condition, and comes now to be handled) a *petitioner* too: Yet did not the chiefe Butler remember Ioseph, but forgot him.

3 Hitherto then you have seene *Iosephs miserie*, and you have heard his *worth*, whereby you must needes thinke him the fittest man to be an humble suiter: for by the one (his miserie) he cannot want matter; and by the other (his worth) he is best able to contrive the forme of a sad and discreet petition: and yet when free retired meditations of a sublime and Angelicall nature are curb'd and crush'd by the clownish and sawcie intrusion of these distracting thoughts, thoughts of want and extremitie; when this extremitie may be exposed to the grieve and trouble of friends, to the hissing and insultation of enemies, to the shame and sleighting of acquaintance, to the censures and Table-talk of strangers, to the scorne, or pitie, or wonder, or laughter of all; when all this may be aggravated by the qualitie of the person, the condition of his former estate, the greatnesse of his spirit, the tendernesse of his conscience, the uncertaintie of his hopes, the inconstancie of favour, the hardnesse and corruption of the times: But when this aggravation may be enlarged (as here it fell out) by reflecting upon the cause, false accusations cunningly disguised, imputations of faithlesnesse and dishonestie, intolling the losse of a good name; these, oh these presented to authority, countenanced by impudence, prosecuted by wilfulnesse, entertained by credulitie, resolved by partialitie, and punished by the indignation of great persons, to the height of malice, to the depth of imprisonment, to the bitterness of his soule, to the fulnesse of oppression, oppression which makes a wise man mad, Eccl. 7. v. 7. What heart (though never so well tempered for the greatest designs in Church or State) can breath out any voice but that of the Psalmist: *Oh that I had the wings of a Dove, that I*

*Psal. 55. 6.*

W. 3. 5.



*Ex dono Antiquis*



# THE ÆGYPTIAN COURTIER.

Delivered in two Sermons, before  
the Vniversitie, at S<sup>t</sup>. M A R I E S Church  
in Oxford. The first, Iuly 25. 1631.  
The other, Iuly 6. 1634.

BY

RICHARD THORNTON, Mr. of Arts,  
and sometimes Fellow of LINCOLNE  
COLLEDGE. *R. Buxton.*

ERASM. ENCHIR.

*Habet unumquodque vitæ genus cognata quedam degene-  
randi pericula; ea qui commonstrat, non derogat ordini,  
sed rem ordinis agit.*

ECCLVS. 8. VER. 8.

*Despise not the discourse of the wise, but acquaint thy selfe with  
their Proverbs: for of them thou shalt learne instruction, and  
how to serve great men with ease.*

LONDON,

Printed by E. P. for HENRY SEILE, and are to  
be sold at the Tygres head in St. Pauls  
Church-yard. 1635.

THE  
EGYPTIAN  
COURTIER.

Delivered in two Sermons, before  
the University at St. Mary's Church  
in Oxford. The first July 22. 1631.  
The second July 26. 1634.

RICHARD THORNTON, M. of Arts  
and sometime Fellow of LINCOLN  
COLLEGE.

ERRATA. ENCHIRIDION.  
The second Sermon is now printed  
with the first, and is not  
to be sold separately.

LONDON.  
Printed by R. for Henry Stiles and others  
at the Typographical Office in St. Dunstons  
Church-yard. 1635.



## TO THE READER.

Courteous Reader,

**I***T is a great question, whether Art or Nature be more fruitfull, in producing Monsters: the one, presents many erroneous and wilfull opinions; the other wanders up and downe in many grosse deformities and corruptions of life; both, active and forward enough to publish themselves, did not the power of Heaven, the wisdom of Authoritie, restraints them both. But passing along the channels of Ægypt, once the Nurserie of Learning, famous for varietie and abundance of such Prodigies; I finde one, of one kinde, as chiefe for his qualitie, as for his Office; one, in whom concurre the aberrations of Art and Nature; one complying with each of them, to make himselfe one of both, a strange prodigious Monster, a living man without bowels, a man-pleaser, yet no friend: such a man, of whom there can be no Picture drawne, no full expression, unlesse we goe againe to Ægypt for some new invention of Paper and Characters: Time (perhaps) may hereafter discover him in better colours; in the meane while, who list may come and see, and learne to save himselfe from this untoward generation.*



## To the Reader.

The Story is a Looking-Glasse, wherein most passengers may see a glimpse of themselves, either acting or suffering affliction; here you may guesse at the substance, by the shadow: and if the boundlesse waters of trouble (swelling to the height of a Proverbe) have made it transparent enough for each man (whom it may concerne) to reflect a little upon himselfe; thinke upon the River Ny-lus, the place from whence it came, whose overflowings makes the soyle thus fruitfull, beneficiall to all.

How-ever, be it never so meane a Commoditie put upon the Marchant (like Ioseph himselfe, no better esteemed by his owne brethren) and bought at first by Ismaelites, men of the meaner sort; yet in time, the price thereof may be raysed by experience, and so made good for great ones: sure I am (like a Glasse indeed) there is matter in it which hath beene tryed in the fire; and which returnes impression, without flatterie.

The Worke (in plaine tearmes) is a Rod prepared for the backe of fooles; but yet (like that of Moses) stretched onely over the Land of Egypt: no wise man will be offended, nor any true Israelite, in whom there is no guile. The God of all consolation (who turned a Rod into a Serpent, and made a Serpent wise by nature, for a patterne of instruction) prosper my weake endeavours, improve these Blossomes to maturitie, that his blessed Name may be glorified, the Church edified, Iosephs afflictions remembered, his enemies scattered, his friends encreased, all of us wiser unto salvation, and my selfe every day more profitably

Thine in the Lord,

R. THORNTON.

From Roughton in Lincolnshire,  
April the 4. 1635.



# THE ÆGYPTIAN COURTIER.

## *The first Sermon.*

GEN. 40. VER. 23.

*Yet did not the chiefe Butler remember JOSEPH,  
but forgot him.*

**I** HE way to true happinesse, is but  
a troublesome pilgrimage, distract-  
ed with varietie of by-paths,  
wherein temptations on every  
side lye at catch, like so many  
rubs and shrubs, both obscuring  
and disturbing the passage. So  
that a *House of Bondage* must be  
inhabited, before a *Land of Promise*; and hee who will  
not passe through a *Wildernesse* of hunger and thirst,  
shall never come into that pleasant Land, flowing with  
Milke and Honey. He who thinkes to goe to Heaven in  
a *leepe*, shall never come there but in a *dream*; which I  
am sure, if *Joseph* may interpret, will finde no answer of  
B peace.

Psal. 104. 18.

Gen. 41. 42. 30.

Gen. 37. 28.

Gen. 39. 20.

peace. No; his experience proves the contrarie: *the Irons entred into his soule*, before the Vestments of fine Linnen came neere his body; even those Iron fetters hurt his feet, before the *Gold Ring* did beautifie his hand, or the *Chaine* his necke: before others did bow the knee to him, he bowed the knee to others; to his *brethren*, for compassion; to his *Master*, *Potiphar*, for justice; to his *fellow* in the Dungeon, for favour: His *brethren* were bound to commiserate the anguish of his soule, by the Law of Nature, the Nature of fraternitie; and yet they sold him for a slave to the *Ismaelites*, and made the benefit of a Brother, but the commoditie of a Merchant: His *Master* was bound to doe him right at least, for the fidelitie of his service; a service very prosperous; and yet he put him in prison: His *fellow prisoner* was bound to remember the truth of his interpretation; an interpretation very welcome, bringing glad tidings, tidings of deliverance, and restitution to his place: *Yet did not the chiefe Butler, &c.*

2 The meaning of which words, presents unto us *Ioseph*, forgot by an *Ægyptian Courtier*: And because the want of remembrance in these dayes is but a common fault, sometimes an excuse, alwayes most lyable to exception from the qualitie of the parties; the businesse in hand will seeme no matter of importance, unlesse wee enter into the consideration of these two particulars (as generall parts) *Iosephs* condition, and the *chiefe Butlers*; both which are the story and premisses of this Chapter, whereof my Text is the conclusion: In *Iosephs* condition; you may see the motives of remembrance; in the *chiefe Butlers* condition, you may guesse at the reasons of his forgetfulness: These motives, those reasons arguing his unworthinesse to be a friend to any, much lesse a servant to his Prince, not so much deserving a good turne as a bad one, rather the chiefe Bakers fate, than the Christians imitation; and so I proceed in the first place, to take a view of *Iosephs* condition, a plaine case: *Yet did, &c.*



3 What *Ioseph* was before his comming into *Agypt*, will not be much materiall to perswade respect; the World we know esteemes men by what they are, not as they have beene: Indeed, in a case of envie, or revenge, *tenax injuriarum memoria*, the worst (though past) is soonest remembred; but in a case of miserie, the best being past, is soone thought tedious to be heard, or repeated, seldome worthy to be beleaved, especially in a man of *Iosephs* condition: in whom, if it stand not with the wisdom of this great man to beleave more than he saw, yet hee must needes take notice of these three particulars, to enforce his remembrance afterwards: first, that *Ioseph* was a prisoner: secondly, that hee was a man of speciall worth, an Interpreter: thirdly, that hee was a petitioner; each whereof aggravating the chiefe Butlers unworthinesse, makes this short Text too long for an houres worke: so that it seemes best, onely to speake of the two former particulars at this time, and leave the Petitioner till hereafter, as fittest and most likely to attend and wait upon this Courtiers condition.

4 First then, he was a prisoner. Whether this was a state of miserie, or no, the chiefe Butler knew by his owne experience: he once had beene a prisoner, and that in the same place; there I am sure he lookt sad, Verse 6. and by the losse of his Office, wanted that wine which makes glad the heart of man: and (indeed) could hee looke otherwise than sad, in a place of that nature?

\* *Non liberalis custodia sed fedus carcer e figura rotunda habens desuper orificium* (as some will observe from the originall) no free Prison, but an obscure subterraneous noysome Vault, of a round figure, with the mouth upwards; signifying (perhaps) that whosoever comes there) must quickly be turn'd upside downe; libertie, into thraldome; chaines of Gold, into fetters of Iron; Wine, into Water; varietie of delicacies, into bread of affliction: even the fresh aire, which was the cheapest, must now be the dearest commodity; no fortunes, be-

*Psal. 104. 15.*

\* *Pareus in Gen.*

Psal. 105. 18.

Gen. 41. 42. 30.

Gen. 37. 28.

Gen. 39. 20.

peace. No; his experience proves the contrarie: *the Irons entred into his soule*, before the Vestments of fine Linnen came neere his body; even those Iron fetters hurt his feet, before the *Gold Ring* did beautifie his hand, or the *Chaine* his necke: before others did bow the knee to him, he bowed the knee to others; to his *brethren*, for compassion; to his *Master, Potiphar*, for justice; to his *fellow* in the Dungeon, for favour: His *brethren* were bound to commiserate the anguish of his soule, by the Law of Nature, the Nature of fraternitie; and yet they sold him for a slave to the *Ismaelites*, and made the benefit of a Brother, but the commoditie of a Merchant: His *Master* was bound to doe him right at least, for the fidelitie of his service; a service very prosperous; and yet he put him in prison: His *fellow prisoner* was bound to remember the truth of his interpretation; an interpretation very welcome, bringing glad tidings, tidings of deliverance, and restitution to his place: *Yet did not the chiefe Butler, &c.*

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3 What *Ioseph* was before his comming into *Egypt*, will not be much materiall to perswade respect; the World we know esteemes men by what they are, not as they have beene: Indeed, in a case of envie, or revenge, *tenax injuriarum memoria*, the worst (though past) is soonest remembred; but in a case of miserie, the best being past, is soone thought tedious to be heard, or repeated, seldome worthy to be beleaved, especially in a man of *Iosephs* condition: in whom, if it stand not with the wisdom of this great man to beleave more than he saw, yet hee must needes take notice of these three particulars, to enforce his remembrance afterwards: first, that *Ioseph* was a prisoner: secondly, that hee was a man of speciall worth, an *Interpreter*: thirdly, that hee was a petitioner; each whereof aggravating the chiefe Butlers unworthinesse, makes this short Text too long for an houres worke: so that it seemes best, onely to speake of the two former particulars at this time, and leave the Petitioner till hereafter, as fittest and most likely to attend and wait upon this Courtiers condition.

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*Psal. 104. 15.*

\* *Pareus in Gen.*

\* *Non liberalis custodia sed fedus carcer è figura rotunda habens desuper orificium* (as some will observe from the originall) no free Prison, but an obscure subterraneous noysome Vault, of a round figure, with the mouth upwards; signifying (perhaps) that whosoever comes there) must quickly be turn'd upside downe; libertie, into thraldome; chaines of Gold, into fetters of Iron; Wine, into Water; varietie of delicacies, into bread of affliction: even the fresh aire, which was the cheapest, must now be the dearest commoditie; no fortunes, be-



yond allowance, to supply the wants; no ancient servants to attend the person, no faithful friends to advise the counsels, no kindred, none at all to come neere the place of a *close prisoner*, who alone seems enriched with the remembrance of former contents, to aggravate the depth of present miseries. No marvel if he were sad: *Josephs* experience was the same in proportion to his estate, witnesse *Ps. 105.* The chiefe Butler knew so much, for he was a prisoner at the same time with *Joseph*; *Josephs* fellow prisoner. Indeed at that time he had a little more liberty than before, & yet this gave him a fairer way to relate the severity of his former punishment: for though *Joseph* (being a meane & contemptible man, without friends or fortunes) might heretofore seeme unworthy to receive any favor, even the favor to be heard from the other *Archipincerna*, the chiefe Butler, *primaria dignitatis vir*, a man of the first ranke, of greatest authority in *Pharaohs* house; yet now the case is altered, they were both prisoners together, the disparity is growne lesse, affliction makes the haughty mind stoupe; and for want of other, thinks this a content, *socios habere doloris*, to have fellow prisoners, partners in affliction: for thus opportunity and patience, to heare men speak in their own behalf, may be obtained without petition or a bribe, and willingly return'd too, by way of requitall. Men being by nature desirous to ease their troubled hearts, strive to mitigate their sorrow, by imparting it one to another: nay, (being greedy to catch at any shadow of reliefe) they easily comply together in this mutuall presumption, if one of the be released, the other may hope to be remembred. \* Something it was of like nature, which made this great Officer so willing to interchange language with *Joseph*, and which made *Joseph* so bold as to ask him a question; what question? a reason only, and that no reason of State, but a reason within the circumference of his own judgement, & the Dungeon, a reason of sadnesse, a passage most remarkable of all others, during the time of his imprisonment; and therefore a little to be observed for his better remem-

\* Nec vile putatur officium cuius apud Reges Barbaros, et que hodie maxime dignitatis sit Regis poculum porrigere. Hieron.

\* Ceterum illis qui in eodem erant carcere quoties labor intermitteretur confabulationibus (ita ut solent) in inferiarum sociis & sua damnationis causam invicem percontantibus pincerna Regi charus familiaritatem cum Josepho contraxit. Joseph, lib. 2. Antiq.

## The first Sermon.

5

remembrance who forgot it, and yet it seemes least worthy of notice: for was it not a sufficient reason of sadness, to be shut up in so unworthy a place? me think that complaint in *Petrarch, carcere claudor indigno*, might wel have begun the dialogue, & prevented the question: but *Ioseph* (by his long acquaintance with the condition of that place) could have given himselfe this answer, before he moved the question, had he not perceived the sadness to be more than ordinary: and therefore, to proceed from a cause proportionable to the effect, this cause could not be that ordinary discourse incident to all men in affliction, whereby extremitie and hope and folly beget & increase one another. No, it was *in the morning* (saith the Text) before any such discourse was stirring, and that not in respect of the morning unloosing the senses from sleep, & thereby exposing the to a more violent apprehension of those miseries whereof the day before they had surfered, for this was every daies work; but the question was, *Cur tristior solito sit hodie facies vestra? Why are ye so sad to day?* And if it were in respect of sleepe, judge ye. Indeed the cares of an oppressed mind having wearied a man in the day time, may assault him in the night by a dreame: thus the Husbandman may dreame of his Oxe, & the Mariner of his Sailes; and thus all in a prison may find it, not only waking, but sleeping, a place of misery: but then this phantasme quickly vaniseth, *tantummodo creditur dum videtur*, it is beleev'd only so long as it is seene; & so could not afterwards be a means of any sadness more than ordinary, unlesse it were more than an ordinary dreame: and if it were more than an ordinary dreame (as indeed it was) the sadness, how great soever, must needs more & more increase; for here's none (for ought this great *Egyptian* knew) that could interpret it, answerable to the superstition of his country, and the greatnesse of his feares; none but *Ioseph*, not likely to help others, who had bin there (even there) so long himselfe; not likely to be an Interpreter, who was a fellow prisoner, and that willing to wait, as their occasions served.

Ves. 6.

Ves. 7.



L. Fir. Divin.  
Instit. lib. 6.  
cap. 10.

Sen. in Prover-  
biis.

Psal. 41. 1.

Aq. 22. q. 30.  
2. C.

1 Cor. 12. 26.  
Esay 53. 3.

And now, if there were no other Remembrancer, but the afflictions of the body, the losses of fortunes, the distractions of the minde, both waking and sleeping, common to all prisoners; how could one forget another? how could one, being released, not remember him who was left behinde? Surely, not by the Law of Nature; for by it one man cannot hurt another: What then? *Lactantius* makes the argument; *Si nocere homini contra naturam sit, prodesse igitur homini secundum naturam sit necesse est*: If to hurt a man, be against Nature; then surely to doe him good, is most agreeable to Nature. And though this be one of those precepts which binde alwayes, and at all times; yet the more a mans neighbour stands in need of this good, the more the dutie is required. And therefore *Seneca* goes further; *Qui succurrere perituro potest, cum non succurrit, occidit*: He that may helpe a man readie to perish, and will not, makes himselfe lyable to that mans destruction. The Scripture strikes it home in the 41. *Psalme*: From whence wee may well conclude, That he who *regardeth not the poore and needie, the Lord will not deliver him in the time of trouble*: His want of humanitie, doth not onely damnifie his brother, but makes himselfe a looser. And therefore the Schoole-men give us *two reasons*, why every man should make his neighbours calamitie his owne: First, *propter unionem amoris*, for the love one man must beare another; not onely in generall, according to the rules of humanitie, common to Infidels; but more particularly, as *members* of one body, whereof Christ Iesus is the Head, who made himselfe *a man of sorrowes*, for the good of others. And therefore, if there be any of those *Plant-animalia*, Plants having the sence of feeling (as some report) in regard if one leafe be cut off, or bruised, all the rest will presently shrink and contract themselves: surely they were created for an embleme of charitie, worthy to be worne upon your heads; but chiefly to be rooted in your hearts, if you desire to be leaves of



of that Plant, and branches of that Tree, which is found in the Land of the living, and growes in the Paradise of Heaven.

6 The other reason is, *propter possibilitatem similia patiendi*, because man is still in possibilitie to endure the like afflictions himselfe. If rich *Cræsus* could have beene secured from change, he and his wealth had never beene enslaved to *Cyrus*. Was any more eminent than *Nebuchadnezzar*? who said, *Is not this great Babel, which I have built for the house of the Kingdome, by the might of my power, for the honour of my Majestie?* And yet behold hee was forc'd to change his habitation, to have his dwelling amongst the beasts of the earth, and for seven yeeres together eat grasse like Oxen, till his haire were growne like Eagles feathers, and his nailes like birds claws, as it is in the fourth of *Daniel*. Had any more favour amongst the people of *Israel*, than *David* the Kings sonne in law? and yet behold hee was forc'd to flye for his life to a neighbour Prince, and to begge his bread of churlish *Nabal*. Are any more beloved than the Saints and servants of God? and yet wee read, *they were stoned, they were sawed asunder, they were tempted, they were slaine with the sword, they wandred up and downe in Sheepe-skins, and Goat-skins, being destitute, afflicted, tormented*: And all this to teach us, that it is not the greatnesse of Riches, nor the statelinesse of Pallaces, nor the favour of Princes, no, nor the reall and true-hearted affection of God himselfe towards his Saints and servants, which will free them from suffering afflictions in this life. Come hither then especially all yee that flourish like a greene Bay-tree: Will you adde affliction to affliction? Will you make emptie the soule of the hungry, and cause the drinke of the thirstie to faile? Will you looke upon the poore and needie with the eyes of scorne and indignation, as though their cases could never be your owne? And if there be a possibilitie, if the greene Tree may be withered, hewen downe, and cast into the fire; why is there

Dan 4.30.33.

Heb. 11.37.

Psal. 37.35.

Phil. 1.16.

Esay 32.6.

there so much oppression and extortion, so much incharitableness and complaining in our streets? Surely, if there were not a day to come, it were much better to be an *Indian Bird*, and there to be fed (as they thinke) upon charitie, then here to be a *poore Christian*, and starve for hunger, lye gasping and panting in the streetes for want of reliefe, and yet Art and Nature stretched out, to please other mens sawcie and gluttonous appetites. Nay, this is not all: the Lord hath a quarrell, an irreconcilable quarrell, wherein he may call *Sodome* and *Gomorrah*, *Coraſin* and *Bethsaida* to rise up in judgement against those who rob the Church of God, and *grinde the faces of the poore*, to make Bread *dayly bread* for brute Beasts: As though that which is a part of the Christians prayer, were to be made a portion for unreasonable creatures: as though it were humanitie, to gather up the *crummes* which fall from the Manger; or charitie, to take the *childrens bread*, and give it to whelpes: Oh, why should their mouthes be filled with such abundance of mans nourishment, to encrease Gods wrath, and the present scarcitie? To come neerer my Text; why should dumbe Dogges be sooner heard, than the dolefull cries of poore prisoners, ingeminating their requests more for *Bread, Bread*, than libertie?

7 There is a tradition worthy to be beleaved; That sometimes a great Prelate of this Kingdome did thrice redeeme all the prisoners in *London* confin'd for Debt; but surely he died without issue: there's so much love of covetousnesse, or so much needlesse feare of being accounted vaine-glorious, or so much vaine-glorious desire, that posteritie may see the visible structures and lasting monuments of a full (I cannot say a bountifull) hand, few or none inherit this kind of charitie: which, though it flourished in many Houses of Bondage, yet (I am sure) it was never derived from the loines of this great *Egyptian*; who besides the common motives of humanitie and experience, going hand in hand (as you see)

see) with *Ioseph*, had one Remembrancer more of speciall note, to wit, his extraordinarie sadnesse; whereby the more sensible he must needes be of his owne imprisonment, the lesse reason he had to forget anothers, especially *Iosephs*, not onely his fellow prisoner, but (which is the next particular of his condition) a man of speciall worth, an *interpreter* of his dreame, a remover of his sadnesse: Yet did not the chiefe Butler, &c.

8 Here we cannot stay, to behold the comelinesse of *Ioseph*, and the ingenuitie of his countenance, acknowledged by \* *Pharaoh* at the first sight, as *Philo* tells us: a goodly person no question hee was, and well-favoured (saith the Text) and that's something to encrease respect, where merit is the foundation, and might here have beene a motive of greater compassion.

Nor will we looke backe upon *Iosephs* reputation in *Potiphars* house, where all things were left to be ordered and guided by his direction: in the managing whereof, it seemes he was not like that idle servant, who hid his Masters Talent; or like that unjust Steward, who wasted his Masters goods: it seemes he did not lessen the yeerely Revenue, or mitigate the Fines, or any way undervalue the price of his Masters Lands, of purpose to make himselfe a Gratuitie; a practice much feared, where the servant growes extraordinarie rich, & the Master poore: No; by his wisdom and providence all things succeeded well, and prospered in his Masters behalfe; the blessing of the Lord was upon all that he had in the house and in the field. The fame whereof (no question) followed him to the Prison, and there so pleaded his cause, that after a while he finds favour in the sight of the Keeper, all things are committed into his hand; and so he becomes charged with this great Officer, and his companion; who could not but perceive (though at a little hole, the hole of a Dungeon) the brightnesse of his fidelitie, worthy of a larger, of a better employment, and the rather regard that (his fidelitie) because the want of it in themselves had

\* *Primo aspectu iudicans hominem ingenuum & honeste natum. Philo. in l. de Ios. Gen. 39. 6.*

*Gen. 39. 4.*

*Math. 25. 25.*

*Luk. 16. 1.*

*Gen. 39. 5.*

*Ibid. vers. 21, 22.*



had begot the anger of a King, the punishment of a Prison, the terrors of a guiltie Conscience, the matter of a fearefull Dreame, the cause of this sadnesse; which in the chiefe Butler might have increased beyond expression, had not *Ioseph* beene an Interpreter, and thereby testified that worth which now wee intend to discover: *Yet did not the chiefe Butler, &c.*

9 Though the naturall man cannot discerne the mysteries of Grace, the best meanes of happinesse; yet his losses by the fall of *Adam* are not so great, but he is both sensible of his wants, and greedie to repaire them. Hereupon the corners of Nature have beene searched, to see if there were any voice of joy and gladnesse in their habitations: Nay, least those *futura contingencia*, contingencies, uncertainties to come, should rest in silence, even the Heathen people have made themselves (*Wise men* so called) to fore-tell events; such as amongst the *Babylonians*, were knowne by the name of *Chaldeans*; *Chaldeans* not by Nation, but profession; a name attributed to the most learned in that facultie: in *Persia*, they were most properly called *Magicians*; in *Greece*, *Philosophers*; amongst the *Hebrewes*, they were stiled *Cabalists*, *Scribes*, *Pharisees*; and amongst the *Egyptians*, they were termed *Priests*: even the Land of *Egypt* became a Nurserie for the Art of Divination, a blacke Art, farre beyond the light of flesh and blood; for in Nature wee finde onely three sorts of causes, to regulate our judgments concerning events. *First*, some causes doe necessarily and alwayes produce the same effects, and these effects (as the Eclipses of the yeere) may be certainly fore-seene. *Secondly*, some causes doe not alwayes, and necessarily, but commonly, and for the most part, produce the same effects; and these effects (as the severall changes of the Weather) may be fore-seene too, but by way of conjecture onely. *Lastly*, some causes are indifferently disposed *ad opposita*, to contrarie effects; and these effects (as for a man in perfect health, to goe or stand,

## The first Sermon.

11

stand, to be sick or die such a day, at one time more than another) I say these effects cannot be fore-scene, or scene, but when they are present. And yet the learning of the *Egyptians* will needes goe further, and as *Aquinas* speakes, *usurpare futuro um ut futura sint notitiam*, fore-tell events, without the consideration of any cause: whereupon their intelligence seeming above Nature, and guided as it were by a divine spirit, their worth became more admired, and their persons promoted accordingly. Hereupon the Prophet *Daniel* being taken as one of that number, for shewing and interpreting the Kings Dreame, was preferred over all the Province of *Babylon*. In *Rome*, whilest the State was governed by Senatours, we may clearly see their priviledges: there they had a Colledge of *Augures*, or *Magicians*, (whose walls I feare are not yet demolished) their authoritie was so great, that whatsoever they designed, was ratified by a Law: *Qui non paruerit capitalis esto*, as *Cicero* speakes in his second Booke *de Leg.* Whosoever will not obey, let him be held a capitall offender. \* *Pliny* writing to *Arin*, calls other dignities *propemodum paria*, almost equall in reputation: Nay, being one of that number himselfe, he pleads antiquitie for respect, and calls it *priscum Sacerdotium*, an ancient Priesthood, derived it seemes (as all Learning was) from these *Egyptians*; which perhaps is the reason, why the same word in the originall being applyed to them, signifies both a *Priest* and a *Prince*, *Chap. 41. v. 50.* as though their authoritie were equall. No question it was very \* great, as appears afterward by *Iosephs* promotion, who was alwayes held for one of that number, *tantum religio potuit suadere malorum*: So much was this prophane Art of Divination respected and practised amongst the greatest in the Kingdome, entertained sooner than a better thing, and rewarded accordingly; rewarded did I say: yes surely; for the Priests share was not Onions and Garlicke, but the third part of all this large and most fruitfull Land;

22.95.1 C.

Dan. 2. 48.

\* Ep. 1. 4.

Ibid.

\* *Augurum magna tunc erat tum copia tum auctoritas.*

treble the value of that, whereat the whole World seemes to murmur and exclaime in these dayes.

10 In this Art, *Ioseph* seemes to comply with the *Magicians*, by fore-telling things which afterward came to passe; but yet with much difference in the *end*, and *meanes* of his knowledge: for the knowledge of the *Magicians*, was by a wicked manner of Divination, whereof there are many kindes unworthy to be named; whose *end*, is vaine curiositie; and the *meanes*, grand or grosse Idolatry; either an expresse, or a tacite confederation with the Devill: but *Iosephs* knowledge was propheticall; whose *end*, is the manifestation of Gods glory; and the *meanes*, a speciall revelation from Heaven. Indeed, after his promotion, we read, that his servant speakes of a *Cup*, wherein (hee saith) *his Master doth divine*: but it seemes agreed on all sides, that such language was either according to that manner of Divination by the *Cup*, frequent among the *Egyptians*, and so answerable to that opinion which they held of *Ioseph*, for a *Magician*; or to blinde the eyes of his brethren, from seeing his propheticall Spirit, before hee would reveale himselfe: otherwise we cannot thinke, that hee who in the time of his distresse kept the Commandement, would in prosperitie renounce it, forsake the Lord God of *Israel*, and comply with *Magicians*, in the *end* and *meanes* of their knowledge; though they seeme to agree in the substance, by fore-telling things which afterward came to passe. And so much was apparant to the chiefe Butler, it came within the compasse of his apprehension; for he heard an interpretation of his owne Dreame, and by seeing the predictions verified in himselfe, hee never saw the like before. Nay, least this intelligence should be thought some imposture, hee saw it seconded by another interpretation of the chiefe Bakers Dreame, wherein the truth of predictions found like successe: Like successe shall I say? Yes; for evidence, not for consolation: for when they were both offenders, full of

Gen. 44.5.



of distracted thoughts, animated with nothing else but feares and sadnesse; even then *Iosephs* interpretation awakes the chiefe Butlers Dreame, frees him from Prison, restores his Office, saves his life, preserves his fortunes: and where there is no future happinesse of the soule thought on, what good turne could be more generall, more seasonable, more gratefull, especially at that time, when the same spirit of interpretation which freed one, hanged another; the better to make him who escaped, remember both his deliverance and his friend?

11 And yet for all this, *Iosephs* worth did most of all appeare, by confessing the meanes and Author of his knowledge: which he insinuates by a question; *Doe not interpretations belong to God?* Which words, though they would not sinke into the head of this *Egyptian* at that time (being a prisoner,) yet afterwards (being a Courtier) they might well perswade a further inquirie; if not for the goodnesse, yet for the noveltie of such direction: But the goodnesse (had it beene perceived, as who would not have tryed whether this Spirit came downe from Heaven, or no?) was a Cup of greater blessing, than the River *Nilus* overflowing the whole Land of *Egypt*; such (as for ought hee knew to the contrarie) might have taught the *Senatours* *Wisedome*, reformed the Superstition of that Age, rectified the judgement of all: so faire an opportunitie did *Ioseph* give the chiefe Butler, to lay a foundation of greater honour, of speciall advantage for himselfe, had hee but given this Cup of rare Divination into *Pharaohs* hand. But worth of the highest nature, findes little respect where it is not apprehended; and being apprehended, obtaines not much more, unlesse it be found beneficiall and profitable to mens present occasions: And therefore, either *Iosephs* worth in this kinde was not understood at all; and then he was very unhappie, (as many are upon like occasions) in applying his worth to that

*Gen. 40. 8.*

*Psal. 105. 22.*

man who understands it not : or this *Ægyptian* hath some reasons to the contrarie, of greater importance; whereat wee may guesse, in the discoverie of his condition.

12 In the meane time, we may returne to the substance of the Worke : and whilest we behold it finished, the interpretation made, the prediction verified, and the happinesse of it in possession ; let us consider, that as this is sufficient for the ends of a naturall man, so it may be for his remembrance too ; that remembrance, which includes a continuall thanks and acknowledgement ; that thanks, which is sealed with a due requitall, when occasion serves ; even a perfect thankfulnesse, as well in effect, as in shew and desire : especially the worth of interpretation, and fore-telling events ; being an act in generall so highly esteemed by the fashion and superstition of that countrey, and here in particular so full of certaintie, by the testimonie of his owne experience ; nay, so greedily embraced, by the consent and necessitie of all his occasions : and the rather, because the *Ægyptians*, of all others, are famous for workes of thankfulnesse, not onely towards their gods and men, but even to brute beasts also, as *Diodorus Siculus* observes : Nay, they seeme in a manner to have taught the brute beasts themselves this qualitie : for besides the thankfulnesse of the Dog, (very common, and remarkable) their Hieroglyphicke for a gratefull minde, is the *Storke* ; which (as Historians tell us) provides a Nest, and prepares nourishment for the old one, after the same manner, and in the same place wherein she was brought up her selfe : and therefore me thinkes an *Ægyptian*, of all others, should not so much incur the censure of his owne countrey, so much prejudice the reputation of his owne judgement, so much violate the preservation of common honesty, as not to pay this morall debt, of a thankfull remembrance.

13 Wee reade, that the last gaspe of great King *Darius* (being wounded by some of his servants, and forsaken

*Pieri. Val. l. 17.  
pag. 158.*

*Plut. in vita  
Alex.*

forfaken by them all) breathed thankfulneffe to *Polistratus*, a *Macedonian*, for giving him a cup of cold water to drinke. And it is this vertue, which makes these ancient Women of *Rome* yet alive, fresh in remembrance; who (because *Junius Brutus* had revenged the ravishment of *Lucretia*) they all (in a thankfull acknowledgement of that pious fact) mourned for his death a whole yeere together. But examples have their time. Nature endures for ever; and her Law (we know) gives honour to Parents, as causes of our being: Whereupon (according to that of *Aquinas*; *Benefactor in quantum hujusmodi est causa beneficiati*; A Benefactor in some sort is the cause of him who receives the benefit) wee may well inferre, that the giver may challenge of the receiver a dutie of thankfulneffe, \*honour, and reverence, the proper duties of all effects to their cause. But it may be the *Graces* speake more familiar language: they (we see) are pictured *complexis dextris*, joyning hand in hand, *ut redditio beneficii notetur*, to expresse their inviolable connexion, and the necessitie of thankfulneffe in all humane societies. So that he hath little reason to breake this sacred confederation, who expects no other happineffe but by the Law of Nature.

14 And if there be so much to perswade a naturall man, then surely the Christian must not come behinde: And yet what needes any other invitation? Nature likewise is the Christians familiar friend, and her Law must be his direction. Sure I am, there needs no other example, but that of King *David*, in the second of *Samuel*, ch. 9. who asked, if there were any left of *Sauls house*, to whom hee might shew kindnesse? It seemes that resolution of *Tully* was his Motto, \* *Volo esse & haberi gratus*, I will be thankfull, and so accounted: For marke the event; upon this inquiry, *Siba* the servant of *Jonathan* is brought in, and he brings in *Mephibosheth*, the sonne of *Jonathan*: And should not *David* have respected *Mephibosheth*, the sole remainder of *Sauls house*? And which is more, the sonne

*Sgbell. l. 7. c. 1. exemp.*

*Aq. 22. 106. 3 C.*

\* *Benefactori quidem in quantum hujusmodi debetur honor & reverentia, eo quod habet rationem principii. Ibid.*

\* *Lib. 2. de finib. bon. & mal.*



sonne of *Jonathan*: *Jonathan*, who loved him as his owne soule; who incurr'd his fathers high displeasure, and much endangered his owne life for his sake; by whose faithfull advice and direction, *David* was alwaies taught how to behave himselfe in Court, and to avoid the Kings furie: I say, should not *David* have loved *Mephibosheth*, the sonne of *Jonathan*, the soule of *Jonathan* might by covenant have cryed to Heaven for vengeance. But *Mephibosheth* was regarded; and all that belonged to *Saul* and his household, was conferr'd upon him. The brightness of this favour reflects upon *Ziba* too; for he is made Steward (as it were) to *Mephibosheth*; to husband and manage his lands: whereby he also, and his sonnes and his servants might blesse King *David*, the remembrance of *Jonathan*, and all enjoy the fruits of this most gratefull and princely minde.

15 And thus, if thankfulnesse, by a Kings example, be written in Capitall Letters; whose proud, or carelesse, or greedie and covetous eye will passe by, and not regard it? If he make thankfulnesse, like *precious Ointment*, run downe to the skirts of his clothing; who will not touch the *hemme* of that garment, especially to cure the *bloudie issue* of malice, where the debt is of a contrary nature, a debt of love and kindnesse? In a word, if the King vouchsafe so much favour to *Mephibosheth*, who called himselfe a *dead Dog*; then surely they are worse than dead Dogs, who upon like occasions will not (as *Mephibosheth* did) bow unto the King; much more, and in the first place, to the King of Kings, the Lord of Hosts, the God of *Israel*, from whom alone we receive our being, life, and motion, preservation from dangers, and assistance in these holy exercises: O that men would therefore praise the Lord for his goodnesse, and offer unto him a sacrifice of thanksgiving; never receiving any benefit, never speaking of his works, never thinking of his Name, without making that conclusion in *Psal. 106*. Blessed be the Lord God of *Israel* from everlasting to everlasting, and let all the people say, Amen.

2 Sam. 9. 8.

Pf. 107. 8.  
Pf. 116. 15.

16 And for a better illustration of this thankfulnesse to God, since he hath commanded us to honour our Parents, let it be the pietie and Religion of our Countrey, the height of gratitude, to *give unto Caesar that which is Caesars*; and in like proportion, to observe all those who in publike or private affaires deserve well at our hands, and appeare to be men of worth and authority. In which respect (were it in another place) I should a little plead the case of an *Interpreter* (as most proper to my Text:) but being here, I will onely present some few materials of just exception, to be advised upon and drawne up into better forme by more learned Counsell.

17 'Tis true, wee are bound not by Superstition, but Religion, the Religion of our Countrey, to respect *Interpreters*, not of Dreames, but Lawes; not mans Lawes, but Gods; threatning more certaine, more fearefull events: We have likewise the manner of this respect set downe in 1 *Corinth. chap. 4.* to esteeme them as *Ministers of God*, and *stewards* of divine Mysteries: besides we clearly discover their interpretations to proceed from God; and the fruits thereof dayly springing up within the centre of our owne hearts, taking away the Curse of an infernall Dungeon, and all sadnesse from our eyes; each particular circumstance in the whole course of our lives crying aloud, and calling upon us, to regard them according to the dignitie of their calling, the excellencie of their employment. But (alas) how doth this appeare, when men doe not respect the *person of the Priest*? whereof the Prophet *Jeremy* complaines, and makes it one; and another of his lamentations, That hee was a *derision to the people*, *their musicke, their song all the day long*. Nay, the Worlds sober practice thinks, that sacred calling makes a man as it were an underling, lessens the degree and reputation of his birth; as though it were no addition of honour, to be Gods *\* Embassadour*, a *\* Messenger of the Churches*, the glory of *Christ*: no honourable employment, but an Office of servitude, a staine and blemish to his qualitie; whence perhaps

Lam. 4. 16.

Lam. 3. 14. 63.

\* 2 Cor. 5. 20.

\* 2 Cor. 8. 23.

perhaps it is, that men seldome consecrate their first-borne unto the Lord. No: this sacred Office (the Office of a Minister) is thought too meane (forsooth) for the greatnesse of an elder brother; and yet their Patrimony, their Tithes, most convenient for his Lay Inheritance, coveted more, and upon worse tearmes, than *Nabors Vineyard*: sometimes the whole body of maintenance divided, sometimes all in a manner taken away; nothing reserved for the Church, but the gall (as it were) the worst for use, and fittest for a bitter jest. Nay, that which is reserved (some thinke) may well be taken away; and that the Ministers of the Gospel can challenge nothing of right, but must be fed (not much unlike children) from hand to mouth, upon almes, and a voluntarie contribution: and therefore men care not to rob God, as hee himselfe complains in the third of *Malachy*, by withdrawing *Tithes and Offerings*; striving by contracts, by customes, the corruption of times, plaine usurpations, and by devices fetched from Hell, to make the Clergy poore and contemptible: as though it were their crowne of pride and rejoycing, the fittest proportion answerable to each mans worth, to see themselves clothed in *Bisse* the footman in Velvet, the Prophet in Sackcloth; he a poore man, ready to give his<sup>\*</sup> hand to *Egyptians*, to be satisfied with bread; themselves, like the rich glutton, faring deliciously every day. Is this the way to honour the dignitie of that sacred calling? or not rather, the next way to make the worst of the people *Priests of the high places*.

Nor is their proceeding more favourable than the beginning: for some we see quite forgotten, lie obscure, and buried (as it were) in the midst of their owne most learned Works; whilst others, acquainted only with a few beggerly rudiments, the impudence of a bawling language, or a temporizing judgement, are set on horse-backe: these have much adoe to be *Doore keepers* in the house of the Lord; but these, riding upon flying Horses, whose wings are of Silver, and their feathers of Gold, mount

*Mal. 3. 8.*

*Lam. 5. 6.*



mount up quickly to the pinacles of the Temple : these, like *Joseph*, lye imprisoned in a vale of miserie, and a valley of teares, in a deepe Dungeon of a round figure, wherein none can stand upright, none remaine without a bended posture, a dejected countenance, a discontented mind, finding few friends to remember them ; but these lye upon Beds of Ivoire, stretch themselves upon their Couches, like Pictures drawne out at length, and like *Simon Magus* have a familiar wheresoever they goe, to carry them up to the top of the Mountaine ; where being tempted and overcome with a large and vain-glorious Prospect, they ride polting up and downe, (and for more hast, changing at every stage) to take possession of that worldly pompe for which they have fallen downe and worshipped the unrighteous *Mammon*, the Prince of darkenesse : And yet such proceedings, the judgement of this Age esteemes the best interpretations of worth, and the strongest arguments of wisdom and providence.

Am 6. 4.

18 But though some knock, and no man openeth, unless it be that of the Poet, *stabis Homere foras*, an expresse deniall of entrance, or a pretended excuse ; yet others perhaps are thought to finde a little favour, and like the *Levite* in the 17. of *Judges*, are entertained in privat houses : but it is much feared, more for fashion sake, than Religion ; more to hold a correspondencie with State, than devotion : otherwise they would not be kept at such an awfull distance as many times they are, but used in a more familiar manner ; thought worthy (no abomination) to sit at their Tables, to whom they carve the Bread of Life, and received into the Chariot (as *Philip* was by the Eunuch) to be his guide and interpreter ; much lesse should their worth, at the mercenarie pleasure of a corrupt follower, groaning under the burthens of pride and covetousnesse, stand or fall in the Masters opinion. Is this the way to understand the worth of *Interpreters* ? But marke the conclusion : either their greatest favour in the end, is an opportunitie of giving a Bribe

Gen. 42. 32.

Mat. 23. 11.

sooner than another man; or the hire of the labourer, the portion of *Levi*; the long expectation of his service, even those sacred and masculine preferments of the Church, are by a plausible kind of Sacrilege enforc'd to a transmutation of Sex: Nay (which is much feared, as most damnable) they are sometime made like the Signet and Bracelets of *Tamar*, the reward of a Harlot: In which case it may well be said, this *Marriage* is not honourable, nor that *Bed* undefiled: and yet (I feare) there are too many, who water such *Couches* with their teares; whereby *Beneficium in maleficium*, they obtaine a Curse, for a Blessing; in stead of a reward, they are made a scorne, a by-word, a laughing-stock to the whole world. Is this the way to requite the paines, and gratifie the expectation of Gods *Embassadours*? Have wee so learned Christ, who said to his Disciples, *Luke 10. 16. He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me?* Surely, if interpretations belong to God as the author, they belong to man as the object: and then the Messenger betwixt God and man deserves a better requitall, unlesse we desire to make our selves objects of his furie & everlasting displeasure, who hates the works of unthankfulness both towards God and man. Shall Superstition make more of her Priests, than Religion of ours? then surely it is much better to be the chiefe Butlers servant, than his *Interpreter*: *Joseph* was both for a while; and (which is the last particular of his condition) a petitioner too: *Tet did not the chiefe Butler remember Joseph, &c.*

For this likewise I am prepared: But the particulars of *Josephs* petition, set downe in the 14. and 15. Verses of this Chapter, seeme reasons of denyall, in the chiefe Butlers condition, so that we cannot well speake of the one without the other; and both together, will trespass too much upon your patience, being sufficient for another oportunitie.

# THE ÆGYPTIAN COVRTIER.

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## THE SECOND SERMON.

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HORA. Serm. Li. I. Sat. 4.

*Qui non defendis alio culpante —  
— Hic niger est hunc tu Romane caveto.*

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EZEK. 29. VER. 6.

*And all the inhabitants of Egypt shall know, that I am  
the Lord, because they have beene a staffe of Reed to  
the house of Israel.*

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LONDON,  
Printed for HENRY SEILE.

1635.



THE  
EGYPTIAN  
COVERTIER.

THE SECOND SERMON.

PREACHED AT THE CHURCH OF ST. MARTIN, VINEYARD STREET, LONDON.

ON THE 14th OF SEPTEMBER, 1754.  
By the Rev. Mr. J. H. BURTON, Minister of the said Church.

Printed by J. H. BURTON, at the Church of St. Martin, Vineyard Street, London.

And at the Institution of Egypt shall know, that I am  
the Lord, because they have said a host of gods is  
the host of Egypt.



LONDON

Printed for HENRY SELBY.

1754



# THE ÆGYPTIAN COURTIER.

## *The second Sermon.*

GEN. 40. VER. 23.

*Yet did not the chiefe Butler remember IOSEPH,  
but forgot him.*



**A**S the bond of all societie (especially that dayly intercourse amongst men) is best preserved by a mutuall knowledge of each others condition: So all relations and censures must passe by the same acquaintance, as the only meanes to animate and regulate their proceedings. In which respect, having met with two persons of different qualitie, *Ioseph* and the *chiefe Butler*, wee have heretofore made their severall conditions the two generall parts of this Text; that so by discovering the motives of remembrance in the *one*, and by guessing at the reasons of forgetfulnesse in the *other*, the matter it selfe might be more worthy of attention, and the censure more hea-  
vie upon him who deserves it.

In

THE  
EGYPTIAN  
COURTIER.

THE SECOND SERMON.

By the Rev. Mr. S. J. ...  
— the manner of ... —  
— the manner of ... —

By the Rev. Mr. S. J. ...  
— the manner of ... —  
— the manner of ... —



LONDON:  
Printed for Henry ...  
1735.






# THE ÆGYPTIAN COURTIER.

## *The second Sermon.*

GEN. 40. VER. 23.

*Yet did not the chiefe Butler remember IOSEPH,  
but forgot him.*

**I**S the bond of all societie (especially that dayly intercourse amongst men) is best preserved by a mutual knowledge of each others condition : So all relations and censures must passe by the same acquaintance, as the only meanes to animate and regulate their proceedings. In which respect, having met with two persons of different qualitie, *Ioseph* and the *chiefe Butler*, wee have heretofore made their severall conditions the two generall parts of this Text ; that so by discovering the motives of remembrance in the *one*, and by guessing at the reasons of forgetfulnesse in the *other*, the matter it selfe might be more worthy of attention, and the censure more hea-  
vie upon him who deserves it.

In

In *Iosephs* condition were observed three particulars: the first, of a *prisoner*; the second, of an *Interpreter*; the third, and last, of a *petitioner*: the two former have beene delivered at large in this place; the other stayed behind, for a better tryall of the chiefe Butler, and his condition. Now all the remainder is readie to be presented: but first, the next in order proves like it selfe, a *Petitioner*, for your favour and patience, to heare an end of the whole businesse.

And yet before wee proceed any further, it must not be thought any vaine repetition, to summe up all that hath beene spoken, by reducing it to a word or two.

2 First then, as *Ioseph* was a *prisoner*, so the chiefe Butlers humanitie, and experience of the same miserie, might well make him remember his fellow prisoner; especially considering his owne extraordinarie sadnesse, occasioned by a Dreame at the same time, which surely afterwards he could never forget.

And then, as *Ioseph* was an *Interpreter*, the interpreter of a Dreame; so the chiefe Butler might be taught by his mothers wit, by the fashion and superstition of his countrey, to remember him as a man of great worth, worth of the highest nature, by the common voice of all *Egypt*; much more might he requite this Interpreter, for removing the sadnesse of his Dreame, and that chiefly at such a time, when the same spirit of interpretation which recalled one to the pleasures of life, delivered another to the terrors of death; the better (as might be then well enlarged by your owne private meditations) to make him who was restored to his Office, neither eat Bread, nor drinke Wine; neither lye downe to sleepe, nor rise up to play; never see a cluster of Grapes, or a basket of bak'd meates; or Fowles upon the Kings Table, or Birds flying in the Aire; never bow the knee to *Pharaoh*, or give the Cup into his hand, without remembering both the manner of his deliverance, and the condition of his friend; not onely a *prisoner*, and therefore

fore to be relieved; not onely an *interpreter* of the chiefest ranke, and therefore highly to be rewarded: but (which is the last particular of his condition, and comes now to be handled) a *petitioner* too: Yet did not the chiefe Butler remember Ioseph, but forgot him.

3 Hitherto then you have seene *Iosephs miserie*, and you have heard his *worth*, whereby you must needes thinke him the fittest man to be an humble suiter: for by the one (his miserie) he cannot want matter; and by the other (his worth) he is best able to contrive the forme of a sad and discreet petition: and yet when free retired meditations of a sublime and Angelicall nature are curb'd and crush'd by the clownish and sawcie intrusion of these distracting thoughts, thoughts of want and extremitie; when this extremitie may be exposed to the grieve and trouble of friends, to the hissing and insultation of enemies, to the shame and sleighting of acquaintance, to the censures and Table-talk of strangers, to the scorne, or pitie, or wonder, or laughter of all; when all this may be aggravated by the qualitie of the person, the condition of his former estate, the greatnesse of his spirit, the tendernesse of his conscience, the uncertaintie of his hopes, the inconstancie of favour, the hardnesse and corruption of the times: But when this aggravation may be enlarged (as here it fell out) by reflecting upon the cause, false accusations cunningly disguised, imputations of faithlesnesse and dishonestie, intolling the losse of a good name; these, oh these presented to authoricy, countenanced by impudence, prosecuted by wilfulnesse, entertained by credulitie, resolved by partialitie, and punished by the indignation of great persons, to the height of malice, to the depth of imprisonment, to the bitterness of his soule, to the fulnesse of oppression, oppression which makes a wise man mad, Eccl. 7. v. 7. What heart (though never so well tempered for the greatest designs in Church or State) can breath out any voice but that of the Psalmist: *Oh that I had the wings of a Dove, that I*

*Psal. 55. 6.*



might flie away, and be at rest; or spend any time, but in sighes and sobs; petitions not to be expressed, unlesse they be very short, and so was this (thereby fittest for a Courtiers liking) as you may reade it in the 14. and 15. Verses of this Chapter: There I am sure it was delivered; for it was spoken, not written; and that not by another, but himselfe: *Thinke on me* (saith hee) *when it shall be well with thee, and shew kindnesse & pray thee unto me, and make mention of me unto Pharaoh, and bring me out of this house, for I was stolne out of the Land of the Hebrewes; and here also have I done nothing why they should put me into the dungeon.* Here's the Petition: Had Joseph trusted either his paper or his friend to present it, the one might have beene read at leisure, the other might have wearied his expectation, or perhaps durst not have spoken without a licence from Potiphar: and so in conclusion, neither of them prove better than both together (if I may so say) a *Paper-friend*, capable of impression on both sides: but the Petition was delivered, whereof both the matter seemes very reasonable, and each circumstance beyond exception. For first you see, without any preface of \* *flattering Titles*, the givers folly, the receivers pride; whereof Joseph it seemes will not be taxed for the one himselfe, nor be thought to suspect the other in this *Egyptian*. The chiefe thing desired, is full of modestie, *only to be brought out of that house*, especially that place of a Dungeon: which (as *Peter Martyr* observes) having but one passage into it, and that both a window for light, and a doore for entrance, makes the request not much unlike that of *Diogenes* to Great *Alexander*, That the Sunne might not be kept from him; *only to be freed from that darke circumference*, whose noysome vapours might well infect the places adjoining, and make *Joseph*, as well a *keeper* as a *prisoner*, desirous to be brought out of such a house.

4 The reasons are very forcible: the one, that he was no banished man from his owne countrey, no runnagate,

no

\* Job 32.21.

Plut in vit.  
Alex.

no malefactor, but hee was stolne out of the Land of the Hebrewes: the other, that hee had done no offence since his comming into Egypt, nothing worthy of the Dungeon.

5 The meanes likewise are very commendable: the one subordinate, the chiefe Butlers kindnesse; the other principall, the Kings notice: his kindnesse, to procure a discharge; the Kings notice, to grant it: his kindnesse (in case of opposition) for true information; the Kings notice, for speedie justice; both \* lawfull in themselves, honourable for a Kingdome, and necessarie for his triall; who desires by faire and indifferent meanes to testifie his innocence, and redeeme his libertie.

6 And now the matter being thus reasonable, makes the successe very probable: had it beene a matter of difficultie, *Ioseph* had denyed himselfe, by asking it; but all things of like nature are easily granted, where there is nothing hard to be beleaved; and here's nothing to be suspected, nothing can be but the reasons, whereof the one wants an accuser; in which case, it were much better to beleave that hee was stolne out of the Land of the Hebrewes, than goe thither to trie it: the other (his innocence) hath no accusation but a womans malice; a partie, no sufficient prooffe; a Wife indeed, whose complaint might well make her Husband distaste and cashiere his servant, not severely punish him, without a legall witness. Howsoever, as it is well observed by *S. Chrysostome*, *Ioseph* descends not to any particulars in \* this, or his other reason, as that he was stolne and sold by his owne brethren; and that though hee was farre-fetch'd, yet hee was not dearely bought, as hee might have been, had hee fed the lascivious eye of his Masters Wife, and been partaker in her adulterie; that hee was carefull to resist and prevent her dayly solicitations; that she being greedie of an opportunitie, found one, layes hold upon him, but all in vaine, *pro Ignone nubem*, she could detain nothing but his Garment: that this Relique shee

\* *Tantum verum  
usus (speram ex  
duciam divini  
auxilii nec tollit,  
nec minuit.  
Pete de inter  
somnia et  
Ioseph in  
carcere.*

\* *Nihil addens  
de iniquitate fra-  
trum, nihil de  
nequitia heri  
sua cum utramq;  
his possit per-  
stringere.  
Musc.*

\* Ipsa igitur quod celare debuerat prodebat ut composio crimine lauderet innocentem. Amb. in li. 5. de Ios.

\* Illi in vere exultam dixerim etiam aliena vestimenta seruantes, qua omnia amiserat velamina castitatis. Amb. ibid.

\* Hoc unum curat, non ut illos condemnet, sed ut pro se solo dicat. Chrysost.

kept in a Cloyster (safe enough, no question) as a matter of wonder for others, of advantage for her selfe: and that so it fell out; for by a speedie transmutation of lust into malice, as though she had formerly been taught the practice of his brethren, who stript him of his party-coloured Coat, to accuse the wilde bealts, to delude the old man their father, and to free themselves from suspicion: so shee, in like manner, had made the same \* Garment a witnesse to accuse his honestie, and to magnifie her owne; and so that which was left behinde as a pledge, to testifie his innocence, shee makes a cloake to cover her owne \* nakednesse, and a hood to blinde her Husbands eyes. And that besides all this, if the truth hereof, or the generalitie of his good behaviour in times past will not be justified by his fellow servants, *in promptu causa est*, the reason is plaine; his false accuser, was the *Mistresse* of the house; and his Iudge, the *Master* of it: And if a *Ruler hearken unto lyes*, (much more, if he practice them himselfe) *all his servants are wicked*, *Prov. 29. ver. 12.* I say, all these particulars sleepe in silence; and \* hee seemes onely to studie this one thing (which indeed should be every mans care) how he may speake for himselfe without condemning; without accusing others: though he might have declared the whole circumstance, as matter of instruction, to informe the King, to satisfie gainsayers, and to answer all objections; yet (it seemes) he thinkes it better (as indeed it is) both in point of wisdom and Religion, to conceale the faults of others (at least men of qualitie) as much as may be; and (though all griefe is lessened, in being communicated) seldome or never to reveale any particular passages of injurie before private men (especially such as can neither advise nor compose the difference.) but rather to referre them to some publike and iudiciall examination; for thus (no question) the *Truth it selfe* will be freest from suffering prejudice, the *Tale-bearer* loose his profection, and pine away, the *Defendant* furthest from raking



king advantage, from preventing the punishment of his offence, and the *Plaintife* least of all suspected for any uncharitableness or partialitie in his owne cause.

7 But I hasten: and (because a good matter may be spoiled in the carriage) let the Petition be denied, if the successe in any could be more probable than this, in respect of the time wherein it was delivered; for it was made to the chiefe Butler, in the time of his sad imprisonment, nay, in the Winter of his feares, in the Spring of his hopes; a time wherein men are apt to promise most, and moſt easie to be entreated.

8 Nor is it lesse remarkable, that this Petition was made to him alone: *Ioseph* addrest himselfe wholly to the chiefe Butler, without imploring the assistance of other friends, as being confident in his power and goodness: a passage (if I mistake not) answerable in some sort to the pride and expectation of many great ones in these dayes; who in the promotion of Suites, and preferment of others, will be all, or nothing: like Lovers, like Kings, they admit no partners, no fellow-labourers: nay, like God himselfe (who surely never commanded any such resemblance) they would be thought to make other men their creatures, and are highly pleased to have them called so; such ambition and vaine-glory, such private ends, such hopes of entire respect, and blinde observance, (the designs of worldly wisdom) lye hidden, and (as it were) enterlined betwixt the protestation and the performance of reall favours: so that hee who (for the dispatch of his businesse) imployes more friends than one, (unlesse they be subordinate) takes the onely way to lose them all, and his Cause to boot.

9 Besides, the Petition is made but once: as though hee had beene taught that in *Ovid*, *Et pudet, & metuo semperque eademque precari*; to feare, and be ashamed to entreat the same things oft; and this must be held a point of discretion too: for though in respect of God,

2 Tim. 4. 2.

Luk. 18. 10.

Verse 8.

Iam. 3. 17.

whose infinite wisdom is always at leisure, Saint Augustine commands us, *pete, quare, insta*, to be instant in season and out of season, to pray continually; yet in respect of men, whose understandings are bounded and limited, especially such whose high places are attended with variety of great employments, Petitions may be unseasonable, frequent solicitations very unwelcome, many times beget neglect, nay, a cause of denyall, and that deservedly too, unlesse it be in cases of extreme miserie, or where the Iudge proves unjust; for then necessitie hath no law, and importunitie (which was the poore Widowes friend) may well be excused, if it speake the Poets language, *Da veniam vitio (mitis amice) meo*; confesse the fault, and entreat a pardon.

10 But here, though Josephs affliction was very much, yet he might thinke, that since Egyptians were the first (as Herodotus reports) who brought Altars and Images and Temples into the World, they will not be so unnaturall, so contrarie to themselves and their owne invention, as to forget the Priest, especially such a Priest as brings downe from Heaven the image of the most High, and is himselfe an Angell of Light, the light of this truth: *Doe not interpretations belong to God?*

11 Againe, he might hope, that since Egyptians hold themselves to be all Gentlemen (as Stories record) they will accordingly shew themselves gentle, and easie to be entreated, full of mercie and good workes, the foundation of true Gentilitie; much more being thereunto invited by the wants, deserts, and powerfull words of a divine Apostle, a rare Interpreter.

12 Besides, this was an opinion generally received throughout all Egypt, and afterwards of all others became most remarkable to posteritie; That the next way to root out wickednesse, was to punish the wicked, to support the innocent, and to helpe all those who were reduced to any great extremitie. And therefore, since Egyptians were observed to carry about them

them the figures and representations of brute Beasts, Dogs, Crocodiles, and the like, shewing them a farre off as their preserving gods; *Ioseph* might well thinke the chiefe Butler would carry about him a lesser burthen, a Jewell, the remembrance of a friend, a distressed friend, and make mention of him to *Pharaoh*, as a Messenger from Heaven, a restorer of his life and fortunes, a helper in the time of need.

13 Howsoever, if these opinions were not begot or ripe enough in that Age; yet it might well be thought, the noblenesse of a great man need not be urged; where the Petition is not for preferment, but maintenance; maintenance in a good cause, and that so miserable, so plaine a case. And yet how plaine a case soever it be, me thinks the chiefe Butler heares and sees, and sayes nothing; nothing for the present, nothing for the future; I am sure, nothing to the purpose: small comfort for a miserable man of speciall worth, making such a *modest*, and *reasonable* and *seasonable* Petition; whose deserts were the more, and more to be regarded, by how much his affliction was so great, and his request so small.

Surely, I should have taken silence for a part of his condition; but that at first it cannot be discerned, whether it was the stateliness of his carriage, or that wise kind of denyall by delayes, or discretion, which made him rather imbosome the Petition than answer it. And yet stateliness was not sutable to that place, the place of a Dungeon; and (I am sure) a denyall were of it selfe unjust, but by delayes, a torture; onely discretion may be pretended, and that onely for a while, till *Iosephs* Interpretation succeed, and a faire opportunitie serve to move the King; whereof the chiefe Butler had many, very many, by reason of his condition, as will now appeare: Yet did not the chiefe Butler, &c.

14 I Am at last come to the condition of the chiefe Butler; which if I could demonstrate, I should be very



Ves. 1.

Jam. 1. 19.

very briefe : but being onely to guesse at it, as short as may be, such as we have *heard and seene*, and such as our fathers have told us : and therefore his condition shall be wrapt up onely in this one particular ; he was a great Officer in *Pharaohs* house, restored to his Office, and therefore unlikely to remember *Ioseph*, a Prisoner, an Interpreter, a Petitioner : The probabilitie of this consequence (for it is no more) will a little resemble naturall wisdome ; whereby, as hee who stands, will *take heed lest he fall* ; so hee who was fallen, and stands againe, must needes more sensibly apprehend a possibilitie of change, and thereby more carefully endeavour a prevention of relapse : For whereas this great Officer had offended *Pharaoh*, and was therefore cast from his Office, yet we finde him restored againe ; by what meanes, the Text is silent. It could not be a discoverie of his innocence ; 'tis plaine he had *offended* : And surely this offence was not as the *Jewes* affirme, because a little Fly was fallen into the Cup ; and yet so reported by them (saith *Peter Martyr*) to shew us, that great men for the most part are very prone to be angry, and severely to punish too for small offences (true *Egyptians* it seemes) as though to be *slow to wrath*, were no divine command, no wisdom worth their having : for if it were such a triviall offence, as the falling of a Fly into the Cup ; then (me thinkes) a little time, especially the time of a feast, much more the feast of a King to his servants, and that upon his birth-day, might easily have wrought out his displeasure ; such a feast being usually a time of speciall grace and princely compassion, the fittest time to restore a chiefe Butler to his place againe, and to remit small offences, without making any meanes at all. But so the chiefe Baker (who was hanged) might have beene released too ; his fault being onely (as the *Jewish* Fable goes) because a little stone was found in the Bread : so small a cause makes their cases both alike ; offences of carelesnesse : they could not be of trecherie ; for then  
common

common policie would never have restored either of them to such places of dayly and necessarie trust : But though their offences are \*uncertaine, yet (no question) they were great; great against a King of *Egypt*, whose name being alwayes \* *Pharaoh à vindicando*, from Revenge, might no sooner consider himselfe, than inflict a punishment; a punishment not to be satisfied by the one, without losse of life; and therefore, in all likely hood, not to be released to the other, without the mediation of powerfull meanes.

15 Whereupon, since it is certaine this great Officer had offended; that he was cast from his Office, that he was restored againe, and that his meanes of restoring is uncertaine; the most will thinke the best conjecture is, that either his money, or his friends, or both, was the Key which opened the Doore both of the Prison and his Office. And if money, or friends, were the meanes; who can thinke, he would not strive to regaine the one (his money) the best helpe at a dead lift; and studie to observe the other (his friends) though not by way of thankfulness, yet to prevent a second displeasure: and being thus prepared, he might well take *Iosephs* Petition into a second consideration, and yet never remember *Ioseph*, but forget him.

16 For first, the maine thing requested, is onely to be brought out of that House, the Prison; a small matter in it selfe, a naturall desire of freedome and libertie: it can be no pleasure for one man to see another perish, every man will lend his helping hand, when he may not endanger himselfe. No question, in this respect, the chiefe Butler was willing to remember *Ioseph*; and the rather, because common policie hath taught wicked men (by the example of *Absolon*) to be just and charitable in small matters, the better to palliate their injustice and oppression in greater affaires.

But looking upon this Petition like one of *Pharaohs* wise Counsellors, hee findes the meanes withall required,

F

bears

\* *Equidem crediderim (si libet divinare) peccasse eos infidelitate vel in Regis vitam, vel in bona, aut luxuriose prodigendo aut avarè in suum emolumentum derivando. Pere. ubi supra.*

\* *Pet. Mart. in Gen.*

2 Sam. 15.

2 Sam. 19. 11.

bear a high and loftie distance from the end; which might be obtained a neerer way, without so much trouble, without moving the King, even by the ordinarie favour and proceeding of that Government, were the end as it seemed at first, a matter of small importance: And this great disproportion betwixt the end and the means, calls the reasons in question.

17 Whereof the first is, that he was stolne out of the Land of the Hebrewes: Whereat this great Officer (willing to make much of a small matter for his owne ends, or else no *Egyptian*) thinks it wisdom to pause: for so being an *Hebrew*, a stranger, he might be a Spy, (being a man of worth) he might be sent of purpose (as *Hushai* the *Archite*, *Dauids* friend was, to attend *Abson*) even to wait upon some eminent person, such as *Potiphar*: first, to make a difference betwixt him and his Wife, the better to defeat his counsels, to descry his imperfections; and so by little and little to discover the weakenesse of the countrey, the affaires of State, the factions of great men, the inclinations of the people, the difference of all; and so (by hatching conspiracies, and breeding sedition) make way for the designs of a forraigne enemy: In which case (no question) it was much better to keepe him still in prison, than to procure his libertie; for treasons and conspiracies may be long in working, long in contriving, and therefore they may be long in discoverie: otherwise that cannot be found (which is most necessarie) the largenesse of the Plot, and the number of offenders. This seemes to be *Iosephs* owne practice, after his promotion; when purposely taking his brethren for Spies, he caused *Simion* to be bound, till the rest (by bringing their youngest brother) should prove themselves honest men.

18 But no such thing is recorded against *Ioseph*, since his comming into *Egypt*, nothing of that nature laid to his charge, in the space of thirteene yeeres nothing suspected; if it were, yet many things may be suspected, with-

2 Sam. 15.

Gen. 42.



without reason: For resolution whereof, the best way is to looke backe upon the generalitie of his former cour-  
ses, and see, Is it likely that he had any gall in his heart,  
any fire-brand in his taile; is it likely that he came to  
sport himselfe in the waters of trouble, rather than to  
assuage them, who like an innocent Dove brought an  
*Olive branch* in his mouth, and made all things prosper  
wheresoever he came? And therefore it is more likely  
(as he himselfe saith) that he was *stolne out of the Land  
of the Hebrewes*; and that from some great person, and  
that for revealing faults done by others, unworthy of  
their service and his owne silence. And if so (as indeed  
it was) the denyall is given by himselfe: for this great  
Officer, one of *Pharaohs* Court, (not of his minde) a  
Heathenish Politician, willing (no question) to offend  
againe in the midst of *Egyptian* darkenesse (a faire  
opportunitie) and being carefull, *ne quid invidia subiret*  
(as *Calvin* observes) lest he should derive any envie up-  
on himselfe from his owne countrey men (who of all  
things cannot endure the command of strangers) thinks  
it no<sup>\*</sup> wisdome, to give him freedom, encouragement,  
or any opportunity to shew himselfe, much lesse to make  
mention of him to *Pharaoh*; whose worth (casting a light  
upon future events, by a rare kinde of divination from  
Heaven) is most likely (like *Aarons* Rod) to over-top  
the Magicians of *Egypt*, to over-looke and disparage  
their practises; most likely to discover present offences  
(at least offences like those in his owne case, Lying, Slan-  
dering, Collusion, Partialitie, Oppression, the *lean* ill-  
favoured Kine of *Egypt*, which *Pharaoh* sees not but in  
a Dreame) and by innocence turne Informer: and the  
rather, because this innocence is so much protested in  
his other reason; *And here also have I done nothing, why  
they should put me into the Dungeon.*

\* Ne forte in sus-  
pitionem incurrat  
quasi vellet man-  
cipio contempto  
magis quam om-  
nibus sapientibus  
Regis patrocinari.  
Pare.

19 And will *Ioseph* still protest his innocence? Then  
(it seemes) he will not take the blame upon himselfe,  
and confesse that fault whereof he was never guiltie, to

Jer. 6. 14.

Esa. 5. 10.

2 Chron. 18.

preserve *Potiphar's* reputation and his Wives: Like those servants, who wittingly and willingly marry themselves to their Masters Adulterie, to prevent his publike and approaching shame; betray their owne honestie, to patronize his errors, Whoredome, Injustice, Oppression, Briberie, and the like: It seemes he will not cry, *peace, peace, where there is no peace*: And this may be something which makes him lesse regarded, as one unlikely to be of those thriving professions; either a Pandar for another mans lust, who disclaimes his owne; or a Broker for anothers griping covetousnesse, who will not purchase his owne libertie, to be accounted dishonest; altogether unlikely to winke at offences, and flatter the perverse counsels of others, who will not for his owne sake, in a case of so great importance, speake *evill* of good, or *good* of evill. And therefore, if he were sent for out of the Dungeon, more likely with the Prophet *Michaiab*, to be sent thither againe, much more to be kept there, even there to be fed with *bread and water of affliction*.

20 But this something is not all; the consequence is greater: for though here's no formall complaint, yet here's one included; the more innocent *Ioseph* makes himselfe, the more unjust hee makes *Potiphar*, the more unchaste his Wife: and then to helpe him, to shew him any kindnesse upon tearmes of innocence, and favour a good cause, much more to make mention of him to the King, either for favour, in respect of his worth, or justice, in respect of his cause; is the next way to bring the whole businesse upon the Stage; the next way, to shew *Pharaoh* how much his power hath beene used (thereby abused) without a course of justice, severe punishment inflicted, without a triall; the next way to offend those friends who procured his libertie; the next way to recall his owne former faults to a second examination, who is so active in other mens: at least, the next way to incense and breake all correspondencie with *Potiphar*.

tiphar, a man greater than himselfe, *Captaine of the Guard* in Pharaohs house; who, as formerly, by vertue of his place, hee had committed the chiefe Butler to prison; so now, by displeasure, hee might returne him thither againe, if either he should doe any thing in that businesse without his notice, or not fawne, and applaud, and maintaine the partialitie of his proceedings against Joseph: For some there are, that *make a man an offender for a word, that lay a snare for him that reproveth in the Gate, and turne aside the just for a thing of naught, Esay 29. v. 21.* Much more might Potiphar be displeased, if such a businesse should be mentioned to the King, which so neerely reflects upon his Wives incontinence, and his owne injustice.

21 But admit Potiphar were of himselfe as easie to be entreated for Josephs libertie, as he was formerly perswaded to imprison him; yet the frequent and private sollicitations of a Wife, being so often the impediments of justice, in the distribution both of favours and punishments, but especially the malice of an *imperious Whorish Woman*, so farre beyond expression, and her condition so apt to be a busie-body in the affaires of others, much more to be active about her owne; more especially, when those affaires behold the presentment of her inordinate desires, *spretaque injuriam forme*; and (which most of all stirres up to revenge) the former contempt and rejection of her lust: these particulars (all of them drawne from a lying tongue, which I am sure *hareth those who are afflicted by it, Prov. 26.* I say, these) are weapons which perhaps the chiefe Butler had rather sharpen than oppose; as knowing that a woman, *aut vehementer amat, aut capitaliter odit*, is either the best friend, or the greatest enemy; and so in this case (having once before deluded her Husband) most likely to urge his displeasure to the utmost, and that more against him, the chiefe Butler, than Joseph; as having lesse oportunitie, fewer wayes to encrease the punishment of a poore prisoner,



than to be revenged of his friend, a great Officer in *Pharaohs* house, and that restored to his Office: And surely, it is likely, that shee, whose craftie wiliness so well succeeded to make advantage of *Iosephs* Garment (which indeed was her shame) would afterwards take upon her both to know her friends, and oppresse her enemies.

22 Nay, further to search the depth of this *Egyptians* wisdom, before we turne it into foolishnesse, and (as it were) to plead for him freely, who would not so much as remember another, no, not by the strongest obligations of life, libertie, and honour. 'Tis true, the story tells us, that *Ioseph* had the managing of all things in the Prison, and was in particular charged by *Potiphar* with the keeping of *Pharaohs* servants, two great offenders; whereby it might be presumed, he had at that time unmasked the shamelesse countenance of his Wife, which made him so confident in the care of an old servant; a strong motive (no doubt) to encourage others to mediate his further enlargement: yet the chiefe Butler, a restored Officer, knowes perhaps by experience, or feares, that *Potiphar* may be like *Eutrapelus*, of whom *Horace* speaks: ——— *Cuicunque nocere volebat*

*Vestimenta dabat pretiosa.*

One, whose favours were like the faire words of *Iael* to *Sisera*; Come in (my Lord) feare not, come in: like her Bottle of *Milke*, and her Covering, which lull'd the Capitaine asleepe, and made him secure of her protection; who thereby contrived and effected the glory of his finall overthrow: And so (indeed) *Ioseph* might be put into Office (as *Haman* was invited by *Queene Hester* to the Banquet) not so much for favour, as hatred.

Employed hee was: but this might be of purpose, to divert him from contriving other matters of greater consequence, answerable to his worth; at least from studying the meanes of libertie, and the remedie of his false imprisonment.

Nay,

*Ep. l. i. ep. 18.*

*Judg. 4. 18, 19.*

Nay, imployed hee was (as formerly in all likely hood by the connivencie) so now by \*speciall appointment of *Potiphar*: but, *timeo Danaos & dona ferentes*, this might be, not so much in approbation of his fidelitie, as to make him depend upon his further kindnesse, the kindnesse of an adversarie; which wee know no sooner turnes grievances into hopes, than hopes into folly: a Master-piece of close oppression, and the readie way to *Iosephs* *ne ultra*, his continuall bondage.

And thus likewise (to the same purpose) his particular imployment might be, not so much an Office to keepe others, as a snare to catch himselfe: For so, by taking opportunitie to escape without any tryall at all, (which perhaps was chiefly desired, as being most for their credit who first imprisoned him) or by running into errors (as no man is sufficient to prevent all) his adversaries might finde holes in that Coat which had none before, and have something whereof to accuse him; at least (by shewing him a little kindnesse, the libertie of a Prison, and a command within it) the better discover who were most likely to be his friends, their enemies, and durst any way comply with *Ioseph*, without *Potiphars* consent.

23 And surely, if that be true which \**Tacitus* observes, *proprium humani ingenii est odisse quem laesis*, That we are prone by the jealousie of a corrupt nature, to hate that man alwayes, whom once we purposely hurt: then (no question) if it were publikely knowne, that *Potiphar* were so \*unjust, as to imprison *Ioseph*, \*without hearing him speake in his owne defence at first, and without calling him to account afterwards, (as here's no examination upon divine record) it cannot be imagined, but that *Potiphar* will be still unjust: and in this respect, the chiefe Butler, his servant also; nay (forsooth) his servants servant, to second his desires, to keepe *Ioseph* still in darkenesse; for feare his innocence should breake forth as the Noone-day, and (like that fire

\* *Vas. 4.*

\* *In vit. Agric.*

\* *Coniugis amori plus aequo tribuens. Ioseph. l. 1. Antiq.*

\* *Inaudita causa, inexplorata fide veri, tanquam reus criminis in carcerem Ioseph mittitur. Ambr.*

2 King. i.

fire from Heaven for which *Elias* prayed ) consume the Captaine and his men.

24 Or, if the truth were manifest to *Potiphar*, and he really inclin'd to release this prisoner; yet the chiefe Butler (measuring others by himselfe) thinks that *Potiphar*, so great a man, would at least seeme wise and just in the eyes of his Prince, and not have others meddle with his faults, or so much as seeme to know any passages of that nature; that (being *Captaine of the Guard*, a man most likely to be powerfull in the State, or of a proud spirit) he will take his owne private courses to enlarge *Ioseph* by little and little, and not returne the same publike way, by which he proceeded against him; never recant, never confesse his errors before men, and set the saddle upon the right horse; but either bridle the tongue, and stop the mouth of truth, or breake the necke of him that speakes it.

And that for this purpose: As the chiefe Priests in the 28. of *Matthew*, gave large money to souldiers to belye the Resurrection; and withall promised, *if this came to the Governours eares*, they would perswade him, and secure them (a hellish policie) not onely reward, but secure and protect the lyars: So hee (Captaine of the Guard, so neere the person of *Pharaoh*) wants no opportunitie to open and close up the Princes eares, for his owne advantage; he wants no money to bribe, whose estate was lately so prosperous, for *Iosephs* sake; and (by the qualitie of his Office) he wants no souldiers or warlike men, under his owne command, to out-brave the truth, to spit in the face of innocence, and upon the least occasion to fight, especially in a Womans quarrell, and that when there is so little feare of being called in question; and above all, so much hope to call lots for *Iosephs* garment, and weare their Mistresse favour: such, and such like vanities being too often greater motives of courage, than Religion and a good cause.

25 Howsoever, since the maintaining of correspondencie



dencie amongst great persons lookes many wayes, and that upon trifles too, studying and observing them more than better things; we may well conjecture, that as *Herod* and *Pilate* were made friends, by agreeing together against that innocent Lambe, *Christ Iesus*; so these two Officers will continue friends, brethren in evill, rather than Authoritie shall be truly informed, and *Ioseph* remembered.

Luk. 23. 12.

And thus it may be, this *Egyptian* Courtier degenerating from the Religion of his Countrey, and reflecting wholly upon himselfe, having (as he thinkes) made all the use he can of such a friend (but an Interpreter) whose worth is seldome esteemed or thought on, unlesse it be for discourse, or in cases of extremitie, (besides, finding at first no faire way open, comperible with his owne private ends, to speake in a poore prisoners behalfe) might afterwards soone forget *Ioseph*, and lay aside the memorie of his Petition, to verifie the Proverbe, *Out of sight, out of minde*.

26 But let this cautelous *Egyptian* pretend what wisdom he can to excuse himselfe, all is not sufficient to free him (though but a Heathen) from this heavie censure, much lesse can it free a Christian upon like occasion: for surely, in private affaires (the onely scope of this Text) no policie can be good against that charitie or justice, whereunto wee are entreated by Petition, perswaded by innocence, bound by thankfulnessse, and invited by many faire opportunities, in regard there seemes no reason (under favour) why the same spirit which applyed the rending of *Samuels* garment to the fatall prejudice and destruction of *Saul*, in his owne audience, and yet found no discouragement, should not with like successse tell *Pharaoh*, or *Potiphar* at least, the truth of keeping *Iosephs* garment, and the danger of not restoring it, without blemish to the owner.

1 Sam. 15.

27 And yet amongst men-pleasers, there is a worldly policie, which thinkes it better to bow and reverence

2 King. i.

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Psal 50. 18.

Esa. 28. 15.

Psal. 81. 20.

Esa. 1. 17.

Psal. 31. 11.

Mark. 14. 54.

Hes. 4. 36.

to Haman, better to consent with the Thiefe, and to have fellowship with the deceitfull, even such as have made lyes their refuge, and under falsehood have hid themselves; better to comply and hold correspondencie with the wicked practises of many great men, who (in the words of the Psalmist) cruelly, disdainfully, despightfully speake against the righteous, rather than call for justice, or plead for truth, Esay 59. v. 4. rather than judge the fatherlesse, speake for the Widow, or relieve the oppressed, and advance his worth, though his cause be innocent, and his deserts beyond compare. *Hoc aulicorum solenne est, perfidè insontes prodere, & potius tradere jugulandos quam ut offendant eos à quibus metunt* (saith learned Calvin) This is the propertie of time-serving Courtiers, perfidiously to betray the innocent, nay, to expose them to a finall destruction, rather than offend those whom they thinke may crosse their designs, or prevent their ambition. Davids experience found out not onely the truth, but the flynesse also of these proceedings: *I became* (saith he) *a reproach to mine enemies, but especially to my neighbours, and they of my acquaintance were afraid of me, and conveyed themselves from me.* This experience of David was a prediction of Christ, and verified at his Passion: for when hee was apprehended, behold his Disciples forsooke him, and fled, Mar. 14. 50. Nay, Peter, that great professor of fidelitie, followed him a farre off: as though it were a shame, a disadvantage to be a follower of Christ; who spent not onely his breath, but his most precious blood, to redeeme him and all mankinde from an everlasting bondage: as though it were no religious courage, but a desperate resolution, which made Queene Hester petition King Ahasuerus for the lives of her people, when the successe both for them and her selfe was so doubtfull, so full of distraction; *If I perish, I perish*: as though, *exeat aulus qui vult esse pius* it were a like Orthodox, to flye from the love and protection, as to have fallen from the state of innocence: as though there

there were no *Wine-presse of Wrath* to be trodden by feet which never *swell*; no divine justice, no *breath of the Lord* (like a *streame of Brimstone*) to kindle the fire of eternall perdition for those fawning flattering Parasites, who obscure and hide the *Lampe of innocence* under a *Busshell*, and will not set it upon the *Table*, to enlighten both themselves and others; but rather (like *prophane Churles*) *devise wicked devices to destroy the poore with lying words*, even when the *needie speaketh right*, *Esay 32. v.7.*

*Esa. 30. 33.*

28 Thus it may be the reasons of *Iosephs* Petition were by this great *Egyptian* (one of *Pharaohs* wise counsellors, or rather those *Senatours* to whom *Ioseph* afterwards taught better *wisedome*) turn'd into arguments of denyall and forgetfulness.

29 But had *Iosephs* complaint (such as it is) beene a welcome message to *Potiphar*, or *Potiphar* and *Ioseph* men of equall condition, the businesse (in all likelyhood) had not ended in generall tearmes, nor after such a manner, and beene smothered in a *Dungeon*: No, if with *Aquinas* there be a kinde of unthankfulness (as, I am sure there is, a common practice) which returnes evill for good, even *hatred for good will*; then it stands not with the policie of an *Egyptian*, to forget any passages of strife and contention, but rather to urge a more particular discoverie, and to make advantage of a difference, (as here, by remembring *Ioseph*, and the reasons of his petition) for so by giving private intelligence, or by declaring himselfe in publike, (not so much for the truth, as the possibilitie of his owne private ends) he might (as it were) begge more familiar acquaintance, and skrue himselfe into the favour of the one, by the destruction of the other: like those deceitfull workers amongst us, those slye companions, who (under the colour of friendship) goe up and downe, insinuating themselves into the counsels and resolutions of different judgements, to betray one, and flatter another; the very off-spring of

\* *Ad primum ingratitudinis gradum pertinet quod aliquis retribuat mala pro bonis. Aqu. 22. 107. 2. c.*

Judg. 16.

*Dalilah*, the seed of the Whore, whose faire words made *Samson* discover where his strength lay, to his owne destruction. But great men being loth to heare of their faults, and seldome or never admitting poore men to an open contestation, but where the case is very plaine (or made so) on their owne sides; *Iosephs* Petition wanting opportunitie to be seconded, at least to be importuned (the hopes many times, and endeavours too, of an unjust Iudge) is here thought best answered by silence, his condition slighted, himselfe forgot.

30 Had *Ioseph* neither worth nor innocence to plead his cause; Then (me thinkes) the ordinarie course of justice might have thought him more fit for the place of execution, than to continue in a Dungeon.

Had *Ioseph*, *corpus sine pectore*, a grosse body, without any active worth, or abilities of minde, but onely this innocence of life, a bare simplicitie of conversation; Then likewise hee might have beene released too, without much prejudice to the cause of his imprisonment (as wanting judgement to understand and maintaine the reason of his libertie) in which case, it must needes be more trouble than advantage to keepe so poore a prisoner, much better to have his roome than his companie.

2 Tim. 3. 5.

Had *Ioseph* abundance of worth, enterlined with some malevolent qualitie; a forme of godlinesse, but denying the power thereof; Had hee beene a malefactor upon record, or committed some hainous offence, not yet answered before authoritie; Had hee beene possessed with any raging spirit of ambition, or revenge; but otherwise, a man of great sufficiencie, enriched with many parts and perfections both of Nature and Art, no lesse able than willing to satisfie their expectation; who said unto the Seers, see not; and unto the Prophets, prophetic not unto us right things, speake smooth things, prophetic deceits; *Esay* 30. v. 10. Oh, then the policie of an Egyptian would have studied to shew this



## The second Sermon.

45

this man kindnesse, earnestly entreated his release, as the Jewes did for *Barabbas*; nay, preferred him too perhaps (were the times as afterwards) to be some severe oppressing Task-master over the people; as being the fittest instrument for unworthy designes, who is himselfe lyable to exception; most likely to make a time-server, who every morning feares a day of tryall in his owne case; most likely (in a womans judgement) to accuse innocent *Naboth*, who is himselfe a *sonne of Belial*; most likely to out-face the proceedings of Law and equitie, who knowes his owne free-hold may be justly called in question; most likely to blow the coales of sedition, to kindle and encrease the fire of a divellish doctrine, whose conscience is alreadie seared with a hot iron, branded with impietie, made famous by impenitencie.

But here innocence of life, and those rare abilities of minde, wisdom, and discretion, (confessed afterwards by *Pharaoh*) kisse each other, and are met together in one and the same person, *Ioseph*; and therefore no mervaile, if he be not remembered in a strange and Heathenish countrey: For, where *Judgement is turned away backward*, and *Iustice stands as farre off*, when *Truth is fallen in the streetes*, and *Equitie cannot enter*; there (I am sure) hee that protesteth innocence, even hee that departeth from evill, maketh himselfe a prey; *Esay 59. v. 15.*

31 But admit the reasons free from all exception, as well for the safetie of the one, as the innocence of the other; and that, being in prison, there was no offence taken at the want of *flattering Titles*, which (like a Preface indeed) some men observe and weigh more than the whole matter besides: yet the kindnesse here requested (especially to move the King) is a favour too high to be reached by a man of *Iosephs* condition; for he is but an *Hebrew* servant, a prisoner, unwilling by his innocence, unable by his povertie, to second his Petition with a Bribe: but the chiefe Butler is an *Egyptian*,

*Iob. 18. 40.*

*1 King. 21. 10.*

*Gen. 41. 39.*

*Esa. 59. 14.*

Esa. 14. 18.

Prov. 25. 11.

Psal. 50. 5.

Aa. 3. 6.

22. q. 106. 3. 5.

22. q. 107. 1. 2.

who cannot as yet reade (as it was afterwards prophesied hee should) nor understand *the language of Canaan*, unlesse it be *Apples of Gold in pictures of Silver*; a Hieroglyphick of this nature is proper for his understanding; a temptation very powerfull, and no lesse seasonable at all times: being a great Officer, and that restored to his Office, either by his money or his friends, he thinkes he may well make the best of his Place; sell deare (as he bought) the very lees of favour, either for present money, greater imployment, or the custome of more suiters, to re-supply his store, and advance his condition in *Pharaohs house*; where *every man being a friend to him that giveth gifts*, Prov. 19. v. 6. 'tis likely the cry of *Ioseph*, the voice of that *Charmer*, is seldome heard, *charme he never so wisely*, who makes the words of Saint *Peter* an introduction to his request, *Silver and Gold have I none*.

32 But had this *Egyptian* beene within the Covenant of doing good workes, he might have been taught otherwise; that though hee (who having many Suites of his owne depending upon the Kings favour, will notwithstanding speake for other men) may well deserve the Lawrell for his paines, even that, engraven & stamp't upon the princely front of blessed memorie; yet *Ioseph* must be remembred with a Cup of Blessing, though he cannot pay for it; and that all kind of favours towards all sorts of men, are not to be sold so publikely, so certainly, as Wine is by a Bush, lest children and passengers turne it to a Proverbe, *Here a Bush and there a Theefe*: For as there is a thankfulness which is not written in Letters of Gold, a thankfulness performed (saith *Aquinas*) *per exhibitionem honoris & reverentie*, by giving honour and reverence; nay, *ad debitum gratitudinis reddendum sufficit sola voluntas* (saith the same Author:) for want of other meanes to be thankfull, the will is sufficient; much more, when the tongue is the pen, and the knee the posture of a gratefull minde: so there is a command

mand written in Letters of Marble, binding the Christian for ever, in the 11. of Ecclesiastes, to cast his bread upon the waters; even there to shew kindnesse, where there is no possibilitie of requirall: and yet this must be held a speciall kinde of providence, and a meanes of great advantage, according to that of Seneca; *Habet in adversis auxilia, qui in prosperis commodat*: Which in effect is well translated, Prov. 19. 17. *He that hath pittie on the poore, lendeth to the Lord; and looke what he hath given him, he will repay*: even He, the riches of whose mercie cannot but make charitable men great gainers: But where men are of hard uncircumcised hearts and eares, no mervaille if favours be not freely bestowed, nor any good fortune told by an Egyptian Gipsy to him who is not open-handed.

Sen. in Prov.

33 Indeed, had Iosephs freedome beene thought a worke of as lasting fame, as now the contrarie proves of infamie; then it may be this Egyptian would have dispensed a little with his greedie-gripping hand, to get himselfe a Name; then (according to his place) upon Pharaohs birth-day at the furrhest, like the Water-Conduit upon great solemnities, hee would have sent forth Wine to fill the Dungeon; then perhaps his Wine (I meane, the Fees) nay, the Bribes, and exactions of his Office, should have overflowne into those pleasant streames of bountie which run amongst the stonie Valleys, and there have erected some famous Altar (as Caesar did, in memorie of Pompeys defeat) or built some religious Temple for the service of this rare Interpreter, monuments answerable to the ancient practice and vaine-glory of that Nation: but not understanding the fruitfulnessse (the meaning) of Iosephs name, nor being able to fore-see a change, this strange event, either for qualitie or durance; hee seemes onely to verifie that in effect, (which is too common in these dayes) that *wealth maketh many friends, but the poore man is separated from his neighbour*, Prov. 19. 4.



Phil. 3. 19.

34 And yet when we consider the particular condition of this chiefe Butler, I should thinke the strength of new Wine had broken this old Vessell, overcome his memorie, made him weake in judgement, carelesse both of himselfe and others, (as many are upon like occasions) making his *belly his God*; regarding the goodnesse of his Wine, the curiositie of his taste, more than the encrease or preservation of his estate: at least studying the newnesse of his Bottles, the particular duties of his Office, more than the reasons of *Iosephs* Petition.

Psal. 57. 4.

Mich. 3. 5.

Lingua malis pars  
pessima servus.

35 Or I should thinke this *Egyptian Ganymede* (having in a manner as many opportunities to move the King, as the King had occasion to drinke in the space of two yeeres) May, I should thinke him willing of himselfe to remember his fellow prisoner; but (in that hee was the chiefe and principall of his ranke) having his kindnesse too much swayed, or his remembrance tyed to the pleasure and approbation of some inferiour Officers, some unworthy servants, who (if they cannot by some strict covenant dispose their masters free or just intendments to their owne speciall advantage) will maliciously studie either to divert or delay them; such masters (onely too credulous) being like blinde men, led and guided by their Dogs; not such as licked the sores of *Lazarus*, but whose *tongues are a sharpe sword*, who bite with their teeth, and cry peace; and hee who putteth not into their mouthes, even they prepare warre against him, lying, and flandering, and back-biting, and evill surmises, the infallible tokens of a pestilent and malicious heart: against which, there is no better remedy, no weapon of defence, or prevention better, than what was spoken upon other occasions, either *Pauls* caveat, *Beware of Dogs*, Phil. 3. 2. or *Dauids* prayer, in the 22. *Psalme*, the 19. and 20. Verses, *Be not thou farre from me, O Lord, haste thee to helpe me, deliver my soule from the sword, and my Darling from the power of the Dog*; my condition, from serving

## The second Sermon.

49

a man more unworthy than my selfe; and as with the Prophet *Jeremiah*, from the house of *Jonathan the Scribe*, so from all peculiar relation to those *Egyptians*, who are like *Reedes shaken with the Winde*, or like *Winde*, wherein the Lord is not.

36 But as the Text is plaine, the chiefe Butler himselfe did not put *Iosephs teares into his Bottles*, did not remember him: so (leaving other conjectures to the libertie of application) it is very probable from the consequence of the story, that this forgetfulness was grounded upon deepe premeditation, and chiefly drawne from the reasons of *Iosephs* Petition: otherwise, when he was forced (as afterwards) to speake of *Ioseph* to *Pharaoh*, with making mention of his owne imprisonment, hee would have better remembered the greatnesse of *Iosephs* miserie, the excellencie of his worth, the modestie of his Petition, the innocence and justnesse of his cause; he would have given a better testimonie of his fellow prisoner, and more commendations than hee did; at least, hee would have requested (\* what he did not) that *Ioseph* might have beene sent for out of the Dungeon: a passage observed by Interpreters, arguing a studied neglect; and that he was resolved, rather than his owne countrymen, the Magicians of *Egypt*, should be disparaged by an *Hebrew* servant, or *Potiphar* displeased, for taking a poore prisoners part; rather than offences should be in danger of discoverie, or innocence in the way of protection, *Iosephs* miserie should be still prolonged, his worth eclipsed, his Petition suppressed, and his owne part in this act (never to be forgotten) should be neither Wine, nor thanks for this Interpreter; but onely ingratitude, *Seminarium scelerum omnium*, the Seminarie of all vices, base unthankfulness, and that in the highest degree: for, *Ingratissimus omnium est qui oblitus est*, (saith *Seneca*) He is most ungratefull of all others, who will not remember his friend, but forget him.

*Ecl. 25.8.*

*Ier. 37.20.*

*Matth. 11.7.*

*1 King. 19. 11.*

*Gen. 41.*

\* Commemorat interpretationem Iosephi, quem non laudat sed vocat puerum, servum principis latiorum. Pareus.

\* Pro Iosepho nihil consultat aut rogat, ut accensatur à Rege. Ibid.



Non potuit re-  
cordari Carceris  
& interpretis sui  
propterea quod  
recuperata dig-  
nitati plus a quo  
incubuit, Musc.

37 It seemes the chiefe Butler forgot what hee was before; in being released from one extreame, he quickly falls into another, and there most properly shewes as well the severall kindes and postures, as the nakednesse of a forgetfull minde: For before, hee was in prison, shrunke (as it were) and contracted with the sadnesse of adversitie; but now hee is in *Pharaohs* house, blowne and puffed up with the pride of prosperitie, *quem hominum statum superbia comitatur & aliorum contemptus*, a state usually attended with pride, and the contempt of others; whereunto (as wee read) all *Egyptians* are naturally subject; though he carry the same body, yet he hath not the same wits about him.

Before (being in prison) he saw a propheticall spirit, the crowne of his rejoycing, clothed in ragges, unworthy to approach the royall presence, without first changing his apparrell, and shaving his haire; but now (being in the Kings house) hee judgeth every mans worth by the softnesse of his rayment, by the goodnesse of his clothes, by the rare and dayly handycraft of his Barber.

Before, hee was glad to embrace all correspondencie with *Ioseph*, his Keeper, though like another *Lazarus*, lying at the Gate-house, begging reliefe; thinking this poore man as able by his wisdom to deliver a whole Citie, as by such strange revelation to fore-tell his happinesse; but now, being in *Pharaohs* house, *curia pauperibus clausa est*, he shuts the doores of favour, and will not be within (not within forsooth) to remember this poore man; thinking (perhaps) none worthy to be spoken to in a familiar manner, much lesse to be mentioned to the King, who are not like himselfe, filled with the Wine-pots, and fed with the flesh-pots of *Egypt*.

Before, from looking sadly, he lifted up his head at the sight of *Ioseph*: but now (should they meete together) me thinkes, he casts downe his head, and turnes away his eyes from beholding him, as though he were an object more

Gen. 41.

Luk. 16.

Ecc. 9. 15.

Exod. 16. 3.



more fit for a bended brow, and a supercilious lookes, than a chearefull countenance.

Before, words of a milde and plyable nature were courteously enterchanged: but now, the pride of prosperitie makes him thinke (if occasion were offered) some harsh and bitter speeces, some churlish, insulting, blaspheming language, catching at words before they are halfe spoken, and mistaking the sense, will better maintaine the disparitie of his condition, more presently and encrease the reputation of his place.

Before, the still voice of *Iosephs* interpretation was like the sound of the Dulcimer, greedily entertained: but now he stops his eares, and from the hollow of a Dungeon will not heare the Eccho of *Iosephs* Petition.

Before (though the Scripture thinke it best not to name those words, which are but winde) yet (no question) since all *Egyptians* are observed by Historians to be "braggers, great talkers, and of little truth in their discourse, we may well presume he made large promises of remembrance, and those appearing in the darke and noisome Dungeon (like the Starre which guided the Wisemen) both credible and comfortable: but now (being carried aloft into the fresh aire) *mentitur speratum, & promissum auxilium*, those promises prove like falling Starres, Meteors, which quickly consume themselves, and vanish into smoake; or rather, some *ignis fatuum*, drawing *Ioseph* out of his way, turning him aside, preventing the direction and favour of other Guides; and now at last leaving him to himselfe, *Major quam prius desperatio incumbit* (saith Calvin) to wander yet further in the midst of despaire, to continue yet longer in a place of miserie: for he did not remember *Ioseph*, but forgot him.

Matth. 23

38 Never considering, as *Oleaster* speakes in his Commentaries upon *Esay*: *Qui ab aliquo protectionem sperat, & non protegitur, ignominia afficitur*; Hee that makes another man hope for favour and protection at

his hands, and yet affords none, takes the wisest course to worke that mans undoing, seemes to studie his overthrow, and cunningly to turne his long expectation into a lasting reproach; in regard all men, in such a case, are prone to spend their censures: some, accuse his discretion; others, suspect his fidelitie; many blame his confidence, and too many scoffe at the vanitie of his hopes; crying, *There, there, so would wee have it*: Whereas (indeed) the fault is his; his onely, I meane that counterfeite *Mecenas*, whose faire words and false heart hath made it a familiar practice, and judged it the safest way, *per amici fallere nomen*, to betray his Petitioner with a kisse, and to lull him asleepe with expectation. Thus, in effect, wee know the Great Master himselfe suffered: and as *the servant is not above his Lord*, but must take up his crosse and follow him; so, of all servants, the Disciple, the Interpreter, is most likely to be deceived after such a manner, even with words *softer than Oile, sweeter than Honey*; by how much a harmelesse nature, busied with divine contemplations, or oppressed with troubles, is soonest stained with this credulitie; not so much a crime (saith *Tully*) as a common error of the noblest minde.

39. And indeed (it may be) this *Egyptian* thinks *Ioseph* deserves no other, but to be slighted as a weak man, for being so credulous, so facile and readie to interpret the happinesse of his Dreame, without making some contract or bargain before-hand, in his owne behalfe: For there are some Ages so wise in their owne conceits, and so frozen with hardnesse, that to be a *chearefull giver*, to shew any kindnesse, without a covenant, is the next way to be accounted foolish, at least to prevent a due requitall. But oh wretched times! to thinke such freedome of minde a prejudice, which in all cases reflecting upon *Iosephs* condition, is an argument of a most divine and heavenly disposition: whereas that, *Quid dabitur*, What

Math. 10. 24.  
38.

Psal. 55. 21.

\* *Credulitas error magis est, quam culpa, & quidem in optimi cuiusque mentem irrepit facillime.*  
Cic.

2 Cor. 9. 7.

What will you give me, was but the voice of a Harlot, in the 38. of *Genesis*: And yet surely, amongst us there is a generation of Vipers crept at least into the Patronage of Interpreters, which speake the same Language, and will not be warned to flee from the wrath to come. Nay, I feare, this uncharitable, unthankfull, sacrilegious Language, is spoken by the tongues not onely of men, but Angels, Angels of the Church, and taught from the Chaire of their example; but, as I must esteeme them very highly in love; so I spare them for their workes sake. Sure I am, such example was never drawne from this rare Interpreter, *Ioseph*; it might come from *Simon* the Sorcerer: who, as *sounding Brasse*, or as a *tinckling Gymball*, altogether uncharitable, is more fit for the Bellfrey than the Quier, nay, to be whipped quite out of the Temple, as being alreadie judged by the Spirit of Truth, to be in the gail of bitterness, and bond of iniquitie.

*Matth. 3. 7.*

*1 Thess. 5. 13.*

*Act. 8. 23.*

40 And now, though the tediousnesse of this discourse may be a little excused from the nature or subject of it, a *Court businesse*; wherein a man once engaged, knowes not well when, or how, he shall come off: yet surely it is high time to make an end of all conjectures; whereof, no doubt, (were there otherwise any kinde of demonstration to be found) the wisest man would be most impatient: and yet I have one thing more of like nature, a strange thing (me thinkes) very remarkable, even kindnesse from this *Egyptian*; which I cannot omit, because it may be objected, I must not passe by without some acknowledgement: And surely, it may be very probable, that (like the craftie Lawyer, who thinkes hee deserves his Fee, for not being against his Client) the chiefe Butler thought it a kindnesse, nay, a sufficient favour for *Ioseph*, if (in stead of Wine, which he should give) he did not give him *Vineger to drinke*; if he did not reveale his complaint against *Potiphar*.



1 Sam. 25.

2 Pet. 2. 15.

Matth. 7. 10.

Exod. 1. 8.

Mark 8. 34.

lest Potiphar should encrease his punishment; if he did not returne a churlish answer, as *Nabal* did to *David*, tell *Ioseph* hee spake out of discontent, whereunto (though true, like the prophesies of *Cassandra*) no credit must be given; and so, by the subtletie of oppression, make him lesse hopefull than before, and a lyar to boot. For some wee finde, who loving the wages of unrighteousnesse, in stead of compassion, encouragement, iustice, or the due reward of merit, returne *pro perca Scorpium*, for a Fish a Serpent deeply stinging, openly inueighing, whispering against and insulting over *Iosephs* condition, as one in their judgement contemptible (by his aduersitie) of small worth, alwayes a troublesome suiter, unworthy to have his Petition signed, unlesse it be with a greater crosse; just as *Pharaoh*, who knew not *Ioseph*, answered that request of the *Israelites*, *Exod. 5.* *Ye are idle, ye are idle; therefore ye say, Let us goe and doe sacrifice to the Lord: goe ye now therefore and worke, for there shall be no Straw given you, yet shall you deliver the tale of Bricks.*

41 Thus, even thus many times, as the Prophet *David* complaines in the 123. *Psalme*, verse 4. *Our soule is filled with the scornfull reproofe of the wealthy, and with the despightfulnesse of the proud.* Our soule (saith hee) not our soules; intimating (at least by way of application) that a fellow-feeling charitie turnes all mens soules into one, makes them all alike, all but one individuall object of compassion: So that, *Homo qui homini calamitoso est misericors, meminit sui*; He who will not remember another, forgets himselfe; forgets his complaint, of whom *Ioseph* was a type, the complaint of *Christ*, for whose sake hee must denie himselfe; even that complaint in the 25. of *Matthew*: *I was hungry, and ye gave me no meate; I was thirstie, and ye gave me no drinke; I was a stranger, and ye lodged me not; I was naked, and ye clothed me not; I was sicke, and in prison, and ye visited me not: in as much as ye did it not*

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to one of these little ones (such a one as *Ioseph*) ye did it not unto me.

Nay, were it onely the case of this *Egyptian*, a naturall man, yet hee forgets the libertie which hee hath lost, by receiving a benefit; hee forgets the greatnesse of his obligation, by receiving such a benefit, a benefit of life and well-being, which in effect hee can \* hardly requite; hee forgets that due proportion of punishment which the ungratefull man deserves, *subtractionem beneficii* (saith *Aquinas*) the subtraction, the taking away of that same benefit which hee received before, the benefit of life and well-being, by *Iosephs* interpretation: And for this purpose, hee forgets the power of that God, who brings *Princes to nothing*, and maketh the *Iudges of the Earth as vanitie*, *Esay 40. 23.* who can set an *Egyptian against an Egyptian*, till both their names be rooted out from under Heaven; so that he who lives longest, shall leave nothing behinde him, but a specification of his Office, to aggravate the qualitie of his unworthinesse: that God being the true Eagle stone, found in all places of *Egypt*, whose vertue can discover and surprize all theeves and robbers of his glory, their neighbours right.

Nay, to speake more neererly, in remembrance both of his Office and his Dreame, he forgets that his buds and blossomes, and Grapes and Wine, shall one day be turned into snares, and fire and brimstone, and an horrible tempest, this shall be the portion of his Cup; and (which is much more than all that can be spoken or imagined) it will be impossible that ever this Cup should passe away from him.

In a word, (besides that incomparable, unspeakable losse, *He loved not blessing*, therefore it shall be farre from him) hee forgets the depth of that bottomelesse Pit, wherein he shall be bound (never restored) till he hath paid the utmost farthing: And in the meane while, during this life, hee forgets that attractive vertue of unthank-

\* *Honestatis ratio atq; debitum postulat ut compensatio non tantummodo aequet, sed ut superet acceptam beneficium.*

*Aq. 11. 106. 8. c. Quam diu re- compensat minus vel aequale, non videtur facere gratis sed reddere quod accepit.*

*Ibid.*

*Potest nihilominus retributio esse gratuita, si illud aequale aut minus tribuatur, non ut aequalitas rei constituantur sed ut gratia referatur.*  
*Greg. de Val.*

*Psal. 111. 6.*

*Psal. 109. 17.*

Unthankfulnesse, which drawes the imputation of all vices upon it selfe, to assure and ratifie such finall, such eternall destruction.

42 Thus you see, though *Ioseph* might well have beene presented by the chiefe Butler as a *Vessell of honour*, upon *Pharaohs* birth-day; yet hee is cleane forgotten, like a dead man out of minde, and become like a broken *Vessell*; and well he may be called so: for as a broken *Vessell* hath no sound at all, so (me thinkes) he opens not his mouth, though he were cast downe, layd lower than the ground; not onely by the furious anger and partialitie of that great man, who first imprisoned him; but now also, by the neglect and unthankfulnesse of another great man, who received so much observance from him: yet (I say) hee opens not his mouth, hee complains not for want of remembrance: That so this *Egyptian*, and all such like, may know from the event, and be assured, though the tongue be silent, and perhaps will not speake for the present; yet there is a Pen, the Pen of a readie Writer, a sacred Pen, a Pen of Iron, which will write in blacke dismall Characters, and preserve for ever the memorie of their unworthinesse.

43 In *Iosephs* condition, you may see the portion of Gods children in this life; that the Race is not to the swift, nor the Battaille to the strong, nor Bread to the Wise, nor Riches to men of understanding, nor favour to men of skill, *Eccl. 9. vers. 11.* And indeed *Ioseph* is yet alive: *Quis non carcere clauditur indigno?* As there is no man, whose mortall body is not a prison to his soule; so there is no Christian, whose soule is not subject to affliction: bee hee never so happie, never so holy, yet a Dungeon is, or may bee, the place of his habitation.

44 In the chiefe Butlers condition, you may see the humour of the World, (long since proverbially described by the Prophet *Amos*) They eat the Lambes of the

*Psal. 31. 12.*

*Vinculorum  
necessitatem ta-  
citus ferens.  
Ioseph. lib. I.  
Antiq.*

*Psal. 45. 1.*

*Ier. 17. 1.*

*Gen. 45. 26.*



the flocke, and the Calves out of the midst of the Stall, they chaunt to the sound of the Violl, and invent to themselves Instruments of Musicke, they annoint themselves with the chiefe Ointments; and (as though this unworthinesse of the chiefe Butler were never to be forgotten) they drinke Wine in Bowles, and are not grieved for the afflictions of Ioseph, *Amos 6. vers. 6.* Nay, though Ioseph deserve very much at their hands, by imploying his profession, by spending his time, many times his fortunes, in their service; though he be their owne countrey-man, nay, their kinsman according to the flesh, wandering up and downe, and sometimes losing himselfe, in seeking after their welfare; yet, if (withall) he will not descend from himselfe, and consent to the faults of his brethren; if he will not breake the fairest resolutions of a free spirit (the signes of an ingenious birth and education) be of the giving hand, or (as it were) sell himselfe for a slave, to their private ends; nay further, if he will not patiently suffer wrong, and yet openly give thanks too, he shall be hated the more for his worth; false accusations will be sought for, occasions of displeasure easily taken, and (perhaps) brotherly kindnesse turned into the greatest enmitie: at least, *Ioseph* is more likely to remaine in the Pit of affliction, or to be exposed to the mercie of strangers, (Infidels perhaps, such as *Ismaelites*, *Egyptians*) rather than finde any favour for his kindred, or recompence for his merit, answerable to the Lawes of Nature and Iustice: such is the state of corruption, such is the corruption of this World.

45 Whereupon wee may well conclude with those words of the Prophet *Esay*, in his 31. Chapter, *verse 1.* *Woe unto those that goe downe to Egypt for helpe:* for if there be any helpe there, it is more likely to be in the Cities, than in the Villages: If in the Cities, then (me thinks) in *Zoan*, the Metropolis, the chiefe Citie (as *Strabo* observes;) if in *Zoan*, then surely amongst the

Princes, the great men, the chiefe Officers: But, the Princes of Zoan are fooles, *Esay 19. v. 11.* Nay (as it followes in the same place) *their wisdome is become brutish*: skilfull (it may be the Prophet meanes) they were in dieting brute beasts; whereof, amongst Egyptians (as wee read) men of qualitie had the charge; and no lesse eminent, for their devotion to Dogges; *Illic tota oppida canem venerantur*, (saith the Poet) there, whole Townes, every Village inherites that disease, or (with this chiefe Butler) made famous to posteritie for workes of uncharitablenesse, unthankfulnesse, or this worldly policie, which God esteemes foolishnesse: but otherwise, having neither wisdome, nor power, nor goodnesse, (the necessarie characters of a bountifull and munificent minde) worthy to be the object of any confidence or refuge in the day of trouble.

And therefore, since now adayes it is so much in fashion, to leane upon these *staves of broken Reedes* (Egyptians I meane, so called in the Prophets language) it cannot be too often spoken; *Woe unto those that goe downe to Egypt for helpe; that trust in Chariots, because they are many; and in Horsemen, because they are very strong; and looke not to the holy One of Israel, nor seeke unto the Lord*: for he alone is a God of compassion, once a fellow prisoner, touched with the sense of our infirmities; and therefore more likely to binde up the broken-hearted, and to leade *Captivitie captive*: and he alone is a God of justice, weighing all things in a Ballance; so that he who gives a Cup of cold water for his sake, or receives a Prophet in the name of a Prophet, shall never want a Prophets reward: and he alone is the Lord, the Lord God; whose glory it is, *Exod. 34.* to be gracious and mercifull, long-suffering, and abundant in goodnesse and truth; to heare the petitions of all them that call upon him, in his Sonnes Name: nay, his forwardnesse to grant our requests in spirituall matters, prevents the making of them: *Ho, every man that thirsteth, come ye to the Waters;*

*Esay 36.*

*Esay 31.*

*Heb. 4. 15.*

*Luk. 4. 18.*

*Eph. 4. 8.*

*Mark. 9. 41.*

*Math. 10. 41.*

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ters; and he that hath no money, come buy and eat; yea, some buy Wine and Milke without money, without price, *Esay 55. v. 1.* And shall he not, with these, give us all things else? Yes verily: For though men be stonie-hearted, and for the most part (upon like occasions) as dumbe in effect, as those Statues and Pictures whercunto *Diogenes* (by a choise kind of wisdom) did commonly make requests as he passed by them, \* *ut assuesceret frustrari postularis*; that so, by inuring and acquainting himselfe with these speechlesse denyals, hee might the better teach others, not to hope for much, to promise themselves little, to build upon nothing, to beare all crosses with a quiet minde; and in particular, to deride and scoffe at the language of the Beast, which in these extremities heares and sees, and sayes nothing: Yet if wee patiently abide Gods leysure, if wee commit our wayes to him, and wait upon the wisdom of his appointed times, *he will remember David and all his troubles, bring his soule out of prison, and helpe them to right, who suffer wrong.*

Nay, though the *Dungeon* be like the *Sepulchre*, wherein neuer man lay before for such offences, offences (indeed) of others, his accusers, not of his owne; though Oppression set a watch upon the doores, and be it selfe a Rock of Stone, to keepe both them from being opened, and the prisoner from rising againe: yet, as one day, an Angell of God, a ministring Spirit, shall descend from Heaven to visit this Dungeon, to open these doores, to iustifie a good cause, and to make it shine as bright as himselfe, and that for feare of him, the Keepers (the wretched Keepers) will shake, and become as dead men; so, in this life, the same God hath ordained a *Lanthorne* for his annointed, and a *Light* for his steps, powerfull meanes to discover the wayes of darkenesse, and to still the voice of the oppressor: whereby (no doubt) according to his promise, and the case of temporall happinesse, he will raise the poore out of the dust, that he may set him

\* *Plut. de vitioſa Verec.*

*Pſal. 132. 1.*

*Pſal. 142. 7.*

*Matth. 28. 4.*

*Pſal. 119.*

*Iob 3. 18.*

*Pſal. 113. 6, 7.*



Psal. 133. 17.

Neh. 2.

Act. 7. 10.

Iohn 2. 9.

Rom. 8. 28.

with Princes, even the Princes of his people; he will decke his Priests with health, and his Saints shall rejoyce and sing; and all this now, as heretofore, by great Courtiers, instruments of blessed memorie; amongst whom, though the chiefe Butler (being entreated and engaged too) would not speake for *Ioseph*, a poore man, a Priest, a Saint; yet one, partly of his profession, good *Nehemiah*, Cup-bearer to *Artaxerxes*, (notwithstanding the fruition and honour of his place) will looke sadly, and of himselfe make request to the King, that he may goe build up the walls of *Jerusalem*, and comfort his afflicted brethren.

More particularly, God will (as hee did) give *Ioseph* Wisedome and favour in the sight of *Pharaoh*, a most just, provident, gratefull, bountifull Prince: nay, he can draw water out of a *stonie Rocke*, and that by the hand of this chiefe Butler; causing him (though a most unthankfull wretch) to make mention of *Ioseph* to *Pharaoh*, even then (when like a weake Politician, befooled with covetousnesse, or selfe-conceit, intending altogether his owne) he shall effect onely *Iosephs* promotion, and himselfe never after so much as named againe, when *Ioseph* came in place, but requited in his owne kinde, not remembred, cleane forgot: and no mervaile; for hee who makes another man eate the *Bread of carefulnesse*, doth well deserve himselfe to drinke a draught of *deadly Wine*, a Cup of finall indignation.

46 In a word, to conclude all, he can turne this *Water* into *Wine* (as hee did at a Marriage) making all things worke together for the best, to those who love him: But wee know hee hath reserved the best *Wine* till the last; that then whosoever drinketh, may never thirst againe, and stand in need of any Courtiers kindnesse; that time being the Feast of a great King (greater than *Pharaoh*) the King of Kings; and that no birth-day, but the *Marriage Supper* of his onely begotten, onely beloved Sonne: At which most glorious, solemnitie, *Ioseph* (no question, amongst

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amongst others) will be cloathed with a *Wedding Garment*, even that Robe of Innocence, which hee left behinde him; and being found a *wise Virgin*, having Oyle in his *Lampe*, burning and shining in the midst of a darke Dungeon, shall from thence enter with the *Bridegroom* into his Chamber of Presence, that Imperiall Seat of incomprehensible Majestie, there to reigne with him for evermore.

*Math. 22. 12.*

*Math. 25.*

Vnto which Kingdome, the Lord of his infinite mercie bring us all, for his Sonne Christ Iesus sake :

To whom, with the Father, and the Holy-

Ghost, be ascribed all honour. *nam se,*

power, and Dominion,

and evermore.

*Amen.*

*F I N I S.*

Novemb. 22. 1634.

**P**ERlegi has duas conciones Magistri Thornton, quæ continent folia manuscripta 35. aut circiter, in quibus nihil reperio sanæ Doctrinæ aut bonis moribus contrarium, quo minus cum utilitate publica imprimi possint, sub ea tamen conditione, ut si non intra sex menses typis mandentur, hæc licentia sit omnino irrita.

GUILIELMVS HAYWOOD,  
Capell. Dom. Archiep. Cant.